

MOUNTAIN LIFE & WORK

In Two Sections

From Conference To Council



VOLUME XX

SPRING, 1944

NUMBER 2

MOUNTAIN LIFE AND WORK

ORGAN OF THE COUNCIL OF SOUTHERN MOUNTAIN WORKERS

IS PUBLISHED QUARTERLY AT NASHVILLE, TENNESSEE, IN THE INTEREST OF FELLOWSHIP AND MUTUAL UNDERSTANDING BETWEEN THE APPALACHIAN MOUNTAINS AND THE REST OF THE NATION

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FROM CONFERENCE TO COUNCIL —

The annual March meeting of the Conference, will be historic. Changing from Conference to Council means a program of expansion. The key note was "An Economic Basis for Better Mountain Living." The sterling quality of mountain folk was stressed as well as the poverty of their resources. Adult education and social engineering to help them to make more of nature's gifts in the mountains are the key-words to action. Our Mountain Workers are missionaries, but so are the rural teachers, the health nurses, the farm and home demonstration agents. All work to guide mountain folk to utilize what science, education and religion can do to put the human resources resident in them at work to make the most out of themselves and the natural resources at hand. Council means planning and work through the cooperation of all these agencies.

This special issue of Mountain Life and Work is in celebration of this historic event. Its printing and mailing has been held until our request to the General Education Board for a grant to carry on the expansion program could be acted upon. News now comes that the grant has been voted by that board. Official notification has not yet been received but the proposition was on a fifty-fifty basis over a term of three years. The Russell Sage Foundation has renewed its long time contribution, the Sigma Phi Gamma and Kappa Delta Phi sororities have each renewed their pledges for our projects in health and recreation. The various Home Mission Boards are sending their checks as usual. Membership is increasing. Save the Children Federation has renewed its pledge for Council support and also for cooperation in our recreation project. We are on a mountain top with a wide and long vista before us for increased service to our mountain people.

Real help always helps those helped to help themselves. That is the basis upon which the workers in the Council operate. Now we hope not only to increase cooperation among ourselves but

to cooperate with all the forces and agencies that work to secure an Economic basis for better living in the mountains. In unity there is strength and cooperation is the key word to democratic and Christian action. So we will council on how to cooperate with all the forces working for the welfare of the sturdy folk of the Southern Highlands.

An illustrated supplement is being mailed with this issue of Mountain Life and Work, one of several that is being issued by the Cooperative League of America in celebration of the centenary of Rochdale. The twenty-eight humble workers who met in Rochdale one hundred years ago has now grown to thousands and the twenty-eight English pounds they spent a year in saving up to start a small store in Toad Lane has grown to hundreds of thousands. That is Rochdale; but the Cooperative movement has spread around the world and today, even after the Fascist-Nazi suppression, numbers seventy million members with an annual business running into the billions. This illustrated supplement pictures something of the amazing progress being made in our own land.

The annual meeting has for many years been held in Knoxville because it seemed the vantage point from both the travel and hotel standpoint. But the crowded hotel situation there this year made a change imperative and Asheville was chosen. The change was made with some fear as to attendance but the fear was not justified. Asheville is in and of the mountains and while distance regretfully made it difficult for some Kentuckians to attend new faces from North Carolina was a recompense. Old timers voted it one of the best annual meetings in the forty years of the life of the Conference. The program was rarely vital, a constitution and by-laws was adopted, incorporation was ordered and the usual routine of business conducted with alacrity and unanimity. A meeting of the Executive Committee will be held in due time to plan the expansion program. Copies of the consti-

(Continued on inside back cover)

The Presidential Address

By VICTOR OBENHAUS

Mr. Obenhaus has been president of the Conference of Southern Mountain Workers for the past two years. As principal of Pleasant Hill Academy he has blazed the way for a type of secondary school education that is a model for mountain schools. Mountain workers bid him God-speed as he goes to take the chair of Social Ethics in Chicago Theological Seminary, but with sincere regret over losing him from in our mountain work.

I was told when the decision was first made to come to this region to work that going into the mountains was like reading the book of Revelation. You were either crazy when you began or you got that way soon afterwards. Well, here we are and some of us have been here quite a while.

It is with that common background that we enter upon another Conference of Southern Mountain Workers. There are some here tonight who were responsible for the first meeting of this company. The sense of fellowship which they engendered has been a buoying influence for Southern Mountain Workers during the 32 years of its existence. We are here again for refreshment of soul and a new perspective on our tasks. During these sessions some significant decisions regarding the future of the conference will be made. One of them will have to do with the structure of our organization. I will not trespass upon the prerogatives of the committee dealing with proposed constitution save to state that one suggestion limits the president to two terms. My comments, therefore, are in the nature of an inaugural and a farewell. "I do not choose to run" for a third term—let alone a fourth.

During the past few weeks I have been reviewing my copies of *Mountain Life and Work*. I am amazed at how smart people were even a few years ago. In the autobiography of an ocean wave—after describing his own importance he triumphantly rolls upon the beach and announces, "The waves before me are dated." My purpose, as you can surmise, was to ascertain what major trends marked our history, at least, insofar as our Journal reflects them. We have done a pretty good job in recording the Health conditions, for example. The various commissions responsible for acquainting us with the

gross inadequacy of medical resources for mountain areas have done and are doing heroic work. The needs of mountain people have caught the sympathy of the medically trained, of doctors, nurses, social workers. Wherever there are humanitarian needs, there are to be found great hearted people eager to heal humanity's physical and mental ills, either as workers or in the support of this work.

Educational poverty attracted hundreds of capable men and women whose sole aim was to give mountain people the tools for greater enjoyment of life—for unlocking storehouses of knowledge. It is not to be wondered at, then, that some of our most progressive schools are those conducted by church boards in the mountains. Significantly, they may be operating but a stone's throw from a public school whose staffs are politically appointed and whose program is rigidly traditional and is conducted under heartbreaking handicaps. This is not to say that all private schools in the mountains are progressive and all public schools stodgy. One of the heartening features of working in this area is to see the genuinely devoted and capable people who are assuming leadership in the public schools. There is no way of determining to what extent the church supported mountain schools have helped to bring about better educational opportunities for the mountains, but that aim has been and is being accomplished.

Health, Education and Instruction in Religion have gone hand in hand. As the Commission on the Rural Church reported in 1942—"Education by increasing the knowledge of the good at a faster rate than it generates inner power to incorporate new truth into life seems to make life more difficult." Paralleling the religious work—schools were maintained—some to avoid just such a condition, others, because they increased the ranks of a denomination. Had it not been for this purpose some schools never would have opened. But the trained religious leadership of the denominations which set standards of education have been more concerned with people than with denominational advancement. Today, they are ecumenically minded rather than parochially zealous. Still the problem of the socially indifferent, other wordly sects remains to decrease the effectiveness of the trained religious leadership.

The Conference has gone "all out" for Study Groups and Cooperatives. With the aid of the Earhart Foundation much direct aid has been given to economic and social improvement in our area. Our Journal has kept us informed of developments along these lines throughout the whole nation. We believe that working together neighbors may solve some of their own problems. We may need reminding of our relationship to this means of economic and social betterment but we have not been unaware of it.

Month after month we are confronted with amazing statistics on the agricultural life of the mountains. Better farming is widely evident. Even before the swollen incomes of the war progress was observable. Stock is being improved. When one mountaineer was being encouraged by his County Agent to buy pedigreed stock he replied, "I don't see no use in them degrees. Hit ain't done my preacher no good." The Department of Agriculture publication, "Economic and Social Problems" has been widely used by workers of the Conference. This and subsequent studies have been digested and made readily available. If an individual wants an overall picture of life in the mountains the annual Conference and the Journal give it. The fact is, we have been informed of the facts.

This can also be said of the other welfare services. The socially conscious membership of this association has shared liberally of its general knowledge and, similarly, have profited by the insights of our co-workers.

This is not an attempt to survey the whole range of Conference activities. But, no presentation, however brief, could omit reference to the splendid Recreation work done under our direction. The many mountain centers fostering the wholesome folk enjoyment have made an indelible mark upon life in Appalachia.

The interests and activities of the Conference constitute a commendably well rounded program. Religion, Health, Education, Agriculture, Economic Life, Cooperatives, Public Welfare Services, Recreation—and this is but a partial list.

I suspect that one explanation why this remarkable organization has held together so effectively is to be found in the very real community of interest represented. There is a common interest in people. The chemical composition of fertilizer is interesting but its service to people is more significant. The dams of the T.V.A. are beautiful, architecturally,

but this does not justify them. A community constructs a church or school not to beautify the landscape but for the beautifying of people's lives.

At the opening session of our conference a year ago Mark Dawber announced with his inimitable clarity and vigor that the procession might pass us by unless we were in a position to take advantage of resources and large scale movements affecting life in the mountains. We have not let this warning go unheeded. The rapidly increasing industrialization of the mountain areas is providing us with some of our major concerns for the conference itself. The isolation which has made the life here what it has been is fast changing. Global war has accelerated this change. The T.V.A. has given it incalculable impetus. Many are asking whether, despite the economic advantage it means the end of an era, whether it spells doom to the romance of the Highlands, destruction to the qualities of a unique people. None of us would retain the rural slums just for the picturesqueness. The long journeys to centers of health when life hangs by a thread are not glamorous. Despite a few senators and masters of finance who have come from one room schools houses, we would rather take our chances with decent schools and different senators.

The adaptation to the changes created around us requires no less devotion to people. It is, however, necessitating the widening of our understanding—to include what happens to masses, to recognize that thousands of rural mountain people would not be so destitute and devoid of outlook had their future not been taken from them by socially conscienceless buccaneers protected by the banners of free enterprise. It is heroic to visit the fatherless in their affliction and one aspect of pure religion, but unless, for instance, we are in a position to challenge the vicious stranglehold of entrenched medicine and call racketeering by its right name even when found in a noble profession we are derelict in our duty. The refusal on the part of radio systems to grant time to the national Co-ops is another illustration. These organizations are within their rights but our problem is to recognize the significance of such policies for the purposes we pursue.

The current is becoming swifter. The abolition of the National Resources Planning Board was one clue to both the speed and direction of the current. The attack on the Farm Security Adminis-

tration was another. Much thought is being given to the welfare of the returning soldier. We are given to understand that unless he returns to a land of free enterprise he cannot expect to find full employment. So, already, we are told, the raid has begun on the great power systems of the North west. Kentucky power executives seek to have a law passed forbidding communities already having power service from building a municipally owned system lest the comparisons are odious. These are single and isolated instances but they can be multiplied many times. If our real interest is in the welfare of people our voice must be heard where conditions are being created which can offset many constructive activities. Among mountain workers are very few, if any, economists or politicians. We have for the most part dealt with men, women and children instead of with statistical tables and major trends. When we speak out in matters economic, therefore, our counsels may be disregarded.

A panhandler stopping a pedestrian said, "Could you give me a dollar for a glass of milk?"

"All right, give it to me or not, but don't try to tell me how to run my business."

Most of us cannot run a coal business but it requires no Harvard Business School Degree to see what coal camps in the Appalachians have done to children.

The region we represent constitutes the most abundant spirit. By tradition, disposition and geography are they so. But the poll tax serves to disenfranchise many of them in the same way that it is intended to keep the colored race from its American birthright. Our state and national legislators are worried about what would happen to their jobs if the vote were really representative. Our voice is already being heard perhaps in an indirect way. Study groups have discussed, schools have provided forums, churches of the type represented here have quickened interest. But the Conference of Southern Mountain Workers working among a politically minded, democratically conditioned population might exercise yet more influence. This is a day of pressure groups. We may eventually find ourselves out pressured by the very forces we are seeking to defeat. Among ourselves we share common purposes and deplore common ills. We beget strength from our mutual desires and resentments. Now it may be that we choose to do our championing of causes through other instruments. Let the Co-op

movement, increasing in power as it is, challenge the broadcasting chains and monopolistic business. Let the denominations through their social action committees speak for the moral ideals we seek, or the Child Labor Organizations champion the welfare of our youth. The Department of Agriculture and the Agricultural Extension Service have enough supporters to assure their continuance. The T. V. A. seems to keep Senator McKellar in his corner grinding his teeth with the aid of a one-time hostile press.

We, too, might like to sing the modern ballad recorded in Jean Thomas' "Ballad Making in the Mountains of Kentucky"

The government begun it when I was but a child

But now they are in earnest
And Tennessee's gone wild.

I mean to marry Sally
But work I could not find
The T. V. A. was started
And surely eased my mind

The government employs us
Short hours and certain pay
Oh things are up and coming
God bless the T. V. A.

It may be that we have all we can do to keep alive our units wherein we are working—to maintain our fellowship as workers in health centers, Co-ops, schools, extension activities, et cetera. But at the same time powerful agencies are working against the goals we would achieve. The bill which would provide educational opportunities for thousands of children was deliberately snagged on the branch of race equality. So anxious were its opponents that they were willing to prevaricate about the attitude of the N. A. A. C. P. The cry for funds for hospitals unable to support themselves will be drowned in the gale of insistence that tax burdens will not permit this outlay after the war. Behind a smoke screen of states' rights we are now observing the right of the ballot being questioned if not actually denied to those who are dying for the rights of individuals to a voice in their government. We mountain workers have the statistics, the ammunition needed. If we do not, it is not the fault of our annual conference or of our Journal. The evidence is there in abundance. In our individual ways we are doing something about it. But we are

widely scattered. In one of J. Wesley Hatcher's illuminating articles "Glimpses of Appalachian America's Basic Conditions of Living" he applies himself to an appraisal of schools in the area. At the conclusion he comments, "Certainly, the most useless thing that can be done is to spend energy in adverse criticism and in guessing what is wrong. The need is understanding and rational procedure in the correction of basic conditions." I believe we have some of the necessary understanding. Our need now is to view our problem in the large. This fellowship has been rich in devoted leaders and has been given direction by statesmen within our ranks—many of whom have gone to still nobler work—and others are fortunately among us still.

Looking over the developments and the progress made by the Conference there is certainly occasion for rejoicing. The fact that there has been such a fellowship and a medium for exchange of ideas and information is probably the greatest value derived from the Conference of Southern Mountain Workers. We have been inspired to accomplish much because of our sharing of inspiration. We owe an incalculable debt of gratitude to our predecessors.

During this session of the Conference we face the future of our fellowship. If we are going ahead to increased usefulness some adjustments will have to be made. In the religious realm the ecumenical movement is no longer in its preliminary stages. In a small way we have had an ecumenical movement of our own in the Appalachians, at least, among the more established denominations.

Long ago the very nature of our social order required economic coordination. Carried to its unbridled limits it has resulted in cartels and fascism. Even the Cooperative movement has recognized the necessity for massed strength. Today the nature of the situation requires that we review the structure of our conference as an instrument for accomplishing aims of the workers who make up our fellowship.

I am speaking only for myself and not as a representative of the Executive Board when I say that I believe we may become a yet greater force in the mountains if we as a company of servants of our fellowmen in the Appalachian area, are capable of speaking where necessary as a united voice representing a constituted organization. This is not a

"sales talk" on behalf of the proposed constitution. It is simply my contention that in the face of vast movements and rapidly changing conditions the Conference of Southern Mountain Workers can implement the abundance of skill and good will to be found in its ranks by taking such steps as are necessary to support its aims by more united action. We do not lack for information. Neither have we as individuals or institutions been without influence. Our usefulness both to our membership and to the area we serve can be still further increased by conscious exercise of united effort, on local situations, in state legislatures, upon congressional representatives, upon organized business affecting this area.

You may know of Stephen Leacock's man who walked down the street with Satan. They saw an idea coming toward them. Both grabbed for it. Satan lost—his companion was rejoicing. Satan was not depressed. He would merely bide his time. Before long the idea would become institutionalized and Satan knew he would get it eventually.

It is a real danger, but against such dangers one must weigh the possible gains; the effectiveness of our company in using such normal and numerical weight has we have where it is needed; the quickening of our group sensitivity; the acquainting of others with the services performed by a representative body like ours; all of these in the interest of improving life throughout the whole of the region we serve.

There will always be a unique romantic flavor to life in the mountains. We know, however, that the remark, "The drive through the mountains would be one of memorable loveliness if it weren't for the children one sees"—is too true.

Most of us here tonight have given ourselves whole heartedly to that problem. We have never been satisfied. The Conference era into which we now move, may be one worthy of the pioneers who foresaw the need for this fellowship. We will not only adapt ourselves to the changing times, but we will exercise the leadership which our constituency and our purposes warrant. If we will speak with a united voice struggling Co-ops will feel our support. Legislators will know of our desire to back them in socially beneficial measures. School boards may have reminders that the casual consideration of children is not commensurate with the status of a child in a democracy.

The Council of Southern Mountain Workers

ARTHUR M. BANNERMAN

President of the Council of Southern Mountain Workers

The organization into a Council of the Conference of Southern Mountain Workers is unquestionably a step in keeping with our times. We need the strength of a common front and of united action to meet our mutual problems. No longer can we do effective work as isolated groups, each going his own way and after his own fashion.

But in spite of our having been enjoined against looking backward once we have put our hand to the plow, it is difficult not to long occasionally for the good old days. We sometimes wish that like a crab we could go backward, not in space but in time, and live as simply as the first people who came into the mountains. Compared with ours, their days seem idyllic. But regardless of how idyllic pioneer life may have been, one can state axiomatically that modern life is exceedingly complex. And even though the Southern Mountain region remains primarily rural, with many of its sections still scarcely touched by the main streams of contemporary industrial and social organization, life in the mountains daily becomes more closely woven into the fabric of life outside the mountains.

Moreover, those who have been at work in the Southern Appalachians for only a few years have seen fundamental changes in mountain folk ways take place before their eyes, while those who have been on hand for a decade or two have had to accept disquieting invasions of their privacy and of their spheres of action. Some years ago the annual session of the Conference of Southern Mountain Workers was primarily an enjoyable fellowship for those who attended. Their schools or churches or community stations back in the mountains were moving along in accustomed grooves, and the workers, along with Pippa, could sing that God was in his heaven and all was right with the world.

But inevitably time changes all things. So powerful are the forces which are moving over the face of the earth today that even isolated mountain communities are being affected by them. In some countries, moreover, individual independence of thought and action have been abrogated, and now we who live in democratic America know that here too private enterprise and independent institutions may

not survive unless we who believe in them make a united fight for their survival.

Obviously, therefore, the organization of the Council of Southern Mountain Workers is timely. That we will continue to enjoy rich fellowship and informal discussion no one questions; but that we also have serious common tasks is apparent. And already we have a common denominator of purpose: the enrichment of mountain life in its economic, social and spiritual implications. Now we must work out common denominators of action. No longer can any one of us live or die to himself.

But what lies ahead for private agencies at work in the mountains? Most of us have at least some familiarity with what has gone before. We know what has brought us to this particular time and place. It is tomorrow which concerns us.

In thinking about our individual interests as mountain workers—whether they be educational, social, economic, religious, or a combination of these,—there is a basic fact concerning the Southern Appalachian region which seems unquestioned, namely, that it is a region which will always be somewhat retarded as compared with more favored sections of the country. The mountains themselves are not to be leveled, nor are their highways, no matter how plentiful, to be made straight. Comparative isolation and difficulty of transportation and communication will continue to be the rule. Land resources will never be as abundant nor agriculture as profitable as outside the mountains, while large-scale industrial development among any but a few of the most favored subregions is out of the question. Comparatively, then, the mountains will always be a Land of Do Without.

What is the lesson for the membership of the Council of Southern Mountain Workers in this observation? It is that as dwellers in an inherently handicapped region, the mountain people (except for a favored minority who are not direct objects of our concern) will continue for as long as we are now able to see, to need the sympathetic assistance of their kinsmen outside the region in order to keep some measure of balance between their opportunities

to realize a full life and the opportunities which exist elsewhere in the country.

The only alternative to this continuing unbalance would be a vast resettlement program under governmental decree whereby hundreds of thousands of families would be moved out of the mountains permanently while their abandoned farms would become a part of the public domain. And as a matter of fact certain commendable resettlement projects have already been initiated, but the difficulties encountered are familiar to all students of the region. Primarily, the human equation cannot be solved with a slide rule. That resettlement will be no more than one of a number of solutions to the mountain problem seems certain.

The mountain region, therefore, in spite of encouraging improvements in certain aspects of its economic and social structure, will continue to be a region of need.

Our next question is, how completely is the government going to take over those areas of service formerly the almost exclusive concern of private agencies? Obviously, the government will not enter the field of religion. That will continue to be the concern of the church only. But it seems equally clear that public education through the secondary level will continue to be improved and to become more easily available for all mountain young people. The government, moreover, will doubtless broaden its program of assistance in economic, health and other like fields. For private agencies to endeavor to duplicate these services would be a wasted and questionable effort. Nevertheless, there is always a field for creative experimentation by private groups in education and in economic planning, while for years to come there will doubtless be some communities where health facilities and community planning will be inadequately supplied by the government.

Education on the higher levels, however, and among adults, will continue to be the concern of private institutions in the mountains as much as it will be their concern outside the mountains. And even though those who are attached to public education evince the very human tendency to entrench and extend their sphere of control as far as possible, no voice has yet been raised publicly in this country to contend that education should be the sole province of the state. But mountain schools, whether on the college level or below, must be so financed that their tuition charges remain at a minimum. If this is not

true they no longer can remain truly mountain schools, for a boy or a girl from a mountain farm or village has little cash for his education.

This in outline is the picture of our mountain work of today and tomorrow. And as mountain workers building for the future, we can learn from our past mistakes. An ever-present temptation has been to pauperize the people among whom we work and thus destroy the effectiveness of our program. A minister whose salary comes from a Board may make little or no effort to get his people to carry a fair share of the costs of the work; a missionary doctor may not bother to collect even small fees for his services or medicines; a community worker may give out clothing or other goods simply to get a following; a school may ask neither for money nor work from its students. That this is psychologically and spiritually bad no one will deny; but there have been many instances of it in our mountain work and sooner or later the handwriting appears on the wall and that work fails. Only projects of inherent worth and vitality will survive.

As a Council of mountain workers we can be of invaluable help to each other in the years which lie ahead. More than ever our mountain people, along with people everywhere, need wise and inspired leadership. But that wise leadership will come only as we in turn mutually encourage and assist each other. Such kinship as that we will find only within our common Christian faith.

SO SHAPENS THE BOOT

Great-Grandfather's sermon that Sabbath morn
Had been wrought with quite unusual care.
He had looked on the fields of waving corn
And thought of the man who had labored there,
Of the whispered tales that blackened his name—
Whispers Great-Grandfather knew were untrue.
A gentle man, yet believing in blame
Justly placed and spoken, when blame was due,
His words that morning were in anger told.
"False witness," he thundered, "Ye shall not
bear."

Then up from his seat stood an elder bold,
Shouting, "It's at me you're throwin' that,
Clare."

Great-Grandfather smiled and his voice was
mild,

"So shapens the boot to *thy* foot, my child?"

ESTHER MAJIE COLVIN

People as Resources in The Southern Appalachians

CARL C. TAYLOR

Director of The Division of Rural Life and Population, U. S. Department of Agriculture

A resume of the natural resources of the Appalachian Region is imposing. More than 30,000,000 acres of forest; large coal, oil, and gas fields; many ceramic deposits, an immense amount of undeveloped water power and numerous minor resources. A record of accomplishment in the Appalachian Region is also imposing. The TVA has done so many and such outstanding things as to sound almost Utopian, but they have actually done them. Done even more than the public knows.

A list of the deficits in social services, however, makes the region look bad. Before I had ever seen the area it was only the story of these deficits that I knew anything about. Persons pleading for assistance for social service and institutional programs in the Appalachians had given me a black picture of the area. In recent years something almost approaching an epidemic of standard of living studies had shown the area to be one of the problem areas of the nation, poor housing, poor health, lack of educational and health facilities and institutions. Thus romanticism or pessimism seemed always to dominate what people had to say about the Appalachians.

Twenty-four years ago, I first passed through this area and visited the homes of mountain people. In the ten years following I spent a lot of time in these mountains. I discovered that the mountain people themselves were neither romantic nor pessimistic. They were not sorry for themselves nor were they unconscious of their social and economic needs. I speak in the light of statistical and personal knowledge of the region gained in the almost 25 years of intense interest in the area and its people.

Very little will be said about the natural resources or the deficits of the area because my topic is the human resources of the Appalachians. The assets and potentialities, not the liabilities and deficits. But it is necessary to have the physical resource base clearly in mind. I will characterize it in broad terms. The human resource is, of course, the people themselves, not people in terms of mere num-

bers but in terms of personality, attitudes and culture. These resources are high.

"Human resources are sometimes assumed to be measured by levels of living: by the houses in which people live, the food they eat, the clothes they wear, and the formal education they have. These are results, not causes; they are products of social organization, not raw resources as such. Furthermore, persons who discuss these end products generally emphasize deficiencies or liabilities, not resources or assets. . . . No one is wise enough to separate human resources from the basic physical resources and their economic organization in any region or area of the United States. But one doesn't need to know much about the Appalachian region to be convinced that the amount and character of the population are not to be explained solely by the amount and organization of the physical and economic resources of the region. The amount and character of population are at least as independent of physical resources as they are dependent on them." 2/

2/ Carl C. Taylor, "Human Resources of the Southern Appalachians," *LAND POLICY REVIEW*, Vol. VII, No. 1, Spring 1944. U.S.D.A., Washington, D. C.

The techniques of developing the physical resources of the area are the techniques of science. The techniques of developing the human resources are organization and education. The techniques of the overall task to be done consist of cooperation and folk knowledge, i.e. the common sense of the mountain people themselves, and scientific knowledge. It is an exposition of this fundamental fact that I want to make here, because the scientists upon whose knowledge must depend the development of the physical natural resources do not know the mountain people, and the mountain people upon whose organization and creative abilities must depend the development of the human resources do not know science. The mountain workers: the educators, the county agents, the ministers, and the social



Mountain girl-artist, see her poem on page 42.



Mountain man, Lincoln type, sturdy, self-reliant, independent. Photo by FSA.

workers, must develop and apply the techniques by which cooperation between science and common sense can be accomplished. Before turning to a discussion of this task let me reassert that *there are tremendous dynamics in both science, which comes from without the area, and the creative capacities of the people, who reside within the area.*

What are the contributions which science has to make to the development of the natural resources of the Appalachians? Where does this science come from? How will it get into operation and practical accomplishments in these mountains? What are the creative capacities of the mountain people? Where did they come from? How can they be utilized or harnessed for economic and social accomplishment?

The contributions of science are those of soil conservation and improvement, of timber conservation and improvement, of the development of power and electricity, of flood control, of the development of minerals and ceramics, and of the processing of finished products near the source of raw supply. They are the contributions of farm management, forest management, business organization and cooperation. The knowledge and techniques of science

have been developed over long periods of time and from all areas of the world; in the laboratories, test tubes, and field plats where scientists have lived and who do not even know the mountain areas. Science has been developed by men who to a degree isolated themselves from local situations and reform psychologies. They don't know the mountain people and may not even be interested in them, but their discoveries have great contributions to make to this area and to these people.

The contribution of science will not, therefore, necessarily come to the mountains because of the endeavors of scientists. They will come only when someone who knows this area and these people also knows enough about science to know that its application has great contributions to make to this area and to these people. Mere tenderheartedness and mere reform psychologies are not enough equipment for the people who would be the experts operating between the scientists and the people.

Now about the creative capacities of these mountain people. They are reflected in their songs and other folk arts, in their independent personalities, in their capacities to light on their feet successfully in the outside world and in their capacities to produce a larger percentage of the things they consume than any other group of people in the United States. These capacities came from the type of people who originally settled these mountain areas and whose children and grandchildren have retained the spirit and capacities of their forebears.

The Southern Appalachian people have been called our contemporary ancestors because they are so much like the pioneer forefathers of all of us. They are the purest American stock in the United States. Their forebears came from Pennsylvania and the lowlands of Virginia and North Carolina—people who were self-sufficient and independent. Their children and grandchildren have never lost these basic human assets. Many of them still build their own houses, make their own tools, gather their own medicines, do much of their own doctoring and nursing, and even create their own music and musical instruments. The highland section comes as near to having a culture of its own as any section of the United States. Its culture is old and stable. That is why it is unique and why it seems odd to so many people. But who is to say that it may not be as great a loss to lose the culture which was built by our pioneers as it is to lose our original top soils?

Family cohesion, family pride and loyalty, and large families are a large part of the native Appalachian culture. That is why the area is a national population reservoir, which constantly furnishes population to the deficit areas of the nation and far more than its share of manpower to the war effort. Individual and family self-sufficiency is a part of the Appalachian culture. That is one reason why low material levels of living persist here.

All of these human and cultural assets can be utilized in a program of improvement if and when the techniques of application of science and social organization have become a part of the folk knowledge of the mountain people themselves. The people of the mountains will not bring these techniques back into the mountains because once they leave they seldom come back. The scientists will not bring these techniques in in any effective manner because they do not know how to deal with these people. The so-called mountain worker must assume this responsi-

bility. He cannot do so effectively unless he knows science, on the one hand, and mountain people, on the other hand.

Let me conclude with some further comments upon the genius of science and the genius of folk knowledge. In sociology we are in the habit of talking about primary and secondary group value systems. By primary group value systems we mean those things which are developed, cherished, and preserved in face-to-face group associations such as the family and the neighborhood. By secondary group value systems we mean those things which are developed by science, corporate business and giant governments and preserved in scientific formulae, written constitutions and business contracts.

There are two extreme schools of thought among those who would improve life and living conditions. One school believes that it can be done solely by the techniques and values of the "great society," that science, government, and business organization can solve all the problems of human life. The other school believes that it is only by preserving the "simple society" that the deepest values of life can be preserved, that individuals, families, neighborhoods and communities must be sufficient unto themselves and that the values of the primary groups can be preserved only by insulating them from science, government and giant business organizations. It is my deepest conviction that neither school of thought is correct, that it is by cooperation between or a combination of the techniques and technologies of the great society and the value systems of simple society that human problems are to be solved.

It is the combination of the knowledge of the scientist and the folk knowledge of the mountain people that will solve the problems of this region and the mountain workers must be the middlemen between these two groups. You know these mountain people. You must also know enough about science to bring its application to the improvement of the soils and the forest and the development of the power and the mineral resources of this area. You must know enough about giant business to know that if it is carried on by means of cooperatives it then uses the techniques of the "great society" but at the same time preserves the values of the "simple society." You must know enough about education and government to know that both of them are instruments of the people.

The TVA and Better Living in The Mountains

HOWARD P. EMERSON

Representing the Tennessee Valley Authority

I have been asked to describe how TVA's work and plans can give people of the mountains some cash and a chance at a better living. Mountain people, of course, are not the only ones who want cash and a better living. All of us have this same interest. In fact, all over the world, people want to know how to go about raising standards of living in their countries. That they think the TVA has a way to accomplish this is indicated by visits here of delegations from other parts of the world—from China, England, Chile, Australia—people who came here to see TVA projects.

The TVA is not wedded to one solution of any such difficult and age-old problem, but its basic approach may be summarized in the following propositions:

1. The economic basis for better living rests upon resources. In the mountains, as anywhere else, the chief resources are water, air, land, and people.
2. Water and land are sources of energy which people can use to produce things, either for their own use directly or to be sold for cash.
3. By obtaining more energy from water and land we can bring about better living and more cash in people's pockets.
4. The TVA way of doing this is by the *integrated* development of these *inter-related* resources, not by piece-meal efforts on any one of them alone. It involves building up land, controlling and utilizing water on the land and in river channel, and by training and educational programs teaching people to use new facilities of electricity, machinery and processes developed by research. It involves working with agencies already serving the people, with final initiative and action resting on the business men, farmers, and citizens themselves.

How this formula works can be illustrated by TVA experience in mountain communities. Let us take the water resource first, after the water gets into the river channel. How can we increase its effective use?

Water as Energy

The old water wheel usually built and run by one man on a mountain stream used only a fraction of its potential power. Today, science and technology have given us the means to develop the power of the streams on a big scale, and 10 years ago the Government undertook to harness a whole river system for the good of the people, not only using water over and over at a continuous series of dams to produce power, but to promote navigation and reduce floods as well. This is how the TVA has built up a hydro-electric capacity of one and one-half million kilowatts and last year delivered nearly 10 billion kilowatt hours of electricity from its whole power system.

Most of this power, 75 per cent, is now devoted to war purposes, but after the war it can be used to build up the economic basis for better living in this region. This will be one of the best supplied regions in the world as far as water power is concerned.

The source of much of the water used in this system is up here in these mountains, 60 inches of rain per year. Power from this water is returned to the mountains from the dams by electric power lines. Here is what some mountain farmers have already started to do with electricity thus made available.

At Eastonalla, in northern Georgia, the consolidated school used to have a canning plant. Electricity made it possible to add a freezer locker system with some 50 lockers for use by mountain families. A sweet potato curing house with electric heating units automatically controlled was also built. The vocational school teacher is available to show how to prepare products for use in these facilities. These developments make the products available throughout the year for use or sale.

In another part of the mountains the Blue Ridge Electric Association, a cooperative, makes low cost electricity available to homes accessible to power lines. In one small community 12 out of some 78 homes were electrified when power became available. All these electrified homes first got lights, radios, and irons, half then got washing machines,

and one bought an electric range, a refrigerator and a water pump.

Running water in the house or electric lights are only the beginning. One hill family was stimulated to improve its kitchen with built-in cabinets, others to paint and repair their homes. One step in progress leads to another. Others, when they get electric light, note the shabbiness of the interior of a room and start painting and renovating. The TVA field staff reports a hundred cases where this process has continued and not only the interior but the outside of the house has been painted, the yard fixed up, and a new home and a new set of people have resulted. Electricity is the spark which can cause these dramatic changes. Mountain people, like all of us, need to be shocked into adopting new ways. Electricity furnishes this stimulus. Seeing electricity in use at school or church center or in use by a neighbor will create the necessary desire and ambition. The mountain woman will save her egg money to pay the 75-cent or \$1.00 monthly bill; the mountain son or father may go out and work additional days on the road to earn the \$20 needed to wire his house, or the \$12 to buy a portable electric motor to do some of his chores, or an \$18 feed grinder to grind his own feed for his livestock and his home. A \$3 heater for a homemade brooder and lights in the chicken house, will expand egg production and help pay the bill for this new service. Electricity can become a paying partner.

Back in the cities and towns electricity is making possible processing operations which affect mountain people. Last summer coming home at night from Gatlinburg we passed groups of mountain people congregated beside the highway waiting and talking. We drew up beside one of these groups and found that they had brought in that day from the mountains gallons and gallons of blackberries and were waiting for trucks to pick them up to take them to centers like Knoxville for quick freezing and shipping to points like Cincinnati and Chicago. One mountain man told me that he had brought in a big wash tub full of berries. He said "My wife toted one end of the wash tub and I toted the other and carried this pail in my free hand. We brought these berries in from two miles up the creek here."

The families we saw near Gatlinburg were only a few of those mobilized through the Extension Services, the 4-H Clubs, and similar organizations. The gross intake in the region from this crop ran

to a half million dollars and some \$280,000 of new money was spread among the mountain people and others who helped to gather and process the berries. One 4-H Club in Grainger County plans to build a summer camp on the edge of Douglas Lake with the \$2,000 its members made.

This is, we hope, only a beginning. The TVA and university food specialists hope that city people will have learned to like blackberries as well as mountain people do and that this will mean a permanent demand for a crop which has never had a large commercial outlet. Other mountain crops, wild and cultivated, are suited to this new way of preserving and marketing food products. Among such products are cabbage, broccoli, Brussels sprouts, and cauliflower which grow well in many mountain areas.

The way to get small food industries for mountain communities and community centers is to go to the county agent. He will call in food specialists of the Extension Service who will work with the TVA Food Processing Section and make recommendations. In Georgia, the Department of Vocational Education has done wonders in stimulating the development of some 400 community food processing plants, some of which can already do the whole job of food handling by canning, dehydrating, pickling, curing, flour milling, and freezing. The necessary information for setting up such a program is now available, based on actual studies of cooperative and community activities.

So much for running water as a source of energy. Further use depends upon mountain people and their representatives seeing to it that power becomes widely available in mountain community centers and homes, when wires and transformers and equipment come on the market again after the war.

Land as a Source of Energy

Land, like its companion resource, water, is a source of energy. A family may use 4 kilowatt hours per day of electricity in the home. The source of this energy is running water. During the same day energy in the form of food is consumed, amounting to some 15 kilowatt hours (although measured usually in calories). The source of this energy is the land. While the TVA was producing 10 billion KWH last year from water and coal, the land in the Valley produced about 40 billion KWH in crop energy for man and animals. Land energy, like water energy, can be increased

in order to increase our health and living standards and put cash in our pockets. The farmer who increases corn yields from 10 to 50 bushels per acre, produces an extra 4,000 kilowatt hours per acre. One way for increasing the energy producing capacity of land is by applications of phosphate and lime.

A Georgia community, 2,100 feet up in the mountains, has demonstrated how to create better living from better land. The farmers in this community petitioned the Georgia Extension Service to make the county a test-demonstration area. Its problems were like those of other mountain localities. Every 100 acres had to support 17 people. The entire area was badly eroded. Sixty-two inches of rainfall instead of being put to constructive use had brought disaster as a result of the impact of a force of 7,000 tons of water falling at varying intensities throughout the year on each acre of raw crops, bare lands, and down-hill furrows. The first job of the community was to control water the quickest way, so they built terraces. The local blacksmith learned to make homemade terrace drags and the Extension Service agent taught the men to run the lines with a surveyor's level. The next job was to control water with cover crops and build fertility with leguminous sods. Eleven hundred acres were put into a lespedeza small-grain rotation. TVA's phosphate, used with lime, made possible the success of this change. More than 250 acres of pasture and 1,500 acres of cover crop in rotation were phosphated and limed.

More and better feed made possible the beginning of a small sheep industry. A half-dozen head of sheep expanded to 137. Meanwhile, the number of cattle and hogs almost doubled. The people brought in registered animals to build up the quality of their stock, taking advantage of improved pastures and a dependable supply of winter forage made this possible.

A new sense of responsibility to the land became evident among the people. They stopped burning their fields which had endangered their neighbors' property, their own forests, and the trees of the National Forest. Fire control was discussed in public meetings and a committee named to visit individuals and explain proper practices. Thirty-one acres of the most badly eroded lands were planted with 37,000 trees from TVA nurseries.

The county agents believed that a 20 per cent

increase in all yields is a conservative estimate of the effect of these changes on agricultural production. When power came to the region a number of the homes were electrified. A 10-horse power motor runs a feed crusher and a mill at the community store. Here home grown grains are prepared for consumption by both man and animals.

This is how one mountain community increased its use of energy from water and land. The two resources go together. Water, held in the soil, helped grow the grain, and electricity generated by water ran the motor to grind it. The phosphate fertilizer used to build the land was made in furnaces run by electricity from the power of water. Air, another major and inexhaustible resource furnished nitrogen for the crops.

TVA developments are bringing new and better machines to mountain people. One example is a trailer-threshing machine, developed specifically for mountain use, which can be moved from place to place behind an automobile. Thus it is practicable to stop and thresh even a half-acre of crop, something no other thresher could economically do. Rocks and sticks won't hurt it. It is designed to be sold at a price (about \$600) which a cooperative group of mountain farmers can afford to pay, since they can save their own seed and sell surplus seed or grain. It will handle all of the grain crops that might be grown in the mountains. In addition, it will shell corn and clean seeds. This machine, with others, such as a furrow seeder to reseed pastures, a feed grinder to grind the grain after it is threshed, and electric refrigeration to preserve meats—all these can make possible a paying livestock industry in the mountains.

Energy from forest crops is produced by nature almost entirely from inexhaustible sources—air and water. Fuelwood in the Tennessee Valley produces heat equivalent to 30,000,000,000 kilowatt hours per year. In addition to wood for heating, certain tree crops have high energy value—in this region the black walnut. Some five million pounds were sold to dealers and another five million to Valley cracking plants in 1933.

Directing the Energies of People

The last issue of "Mountain Life and Work" suggested that new demands and new fields must be found for mountain workers now that state-supported schools and other facilities were becoming available to mountain people. But there is a big educa-



Mobile small farm thresher; from painting by W. Franklin Boggs, exhibited in Museum of Modern Art, New York City.

tional job still to be done, a job that present school programs do not do. To make better use of land and water requires new tools: the tools of electricity, machinery, and technical research which can develop new farm machines and new farm uses for electricity. Education is needed in the use of these new tools. Mountain schools and mountain community centers can help people to use them effectively.

Knowledge of resources and their use needs to be taught better. The idea that material things are bad and spiritual things are good needs to be changed; both come from the same source. The story of nitrogen and phosphorus and calcium and how they can be used to build up the income-producing power of mountain areas is not found in any textbook. New ideas on how to use inexhaustible, replaceable resources, like water and trees, and how to use a

minimum of exhaustible materials like phosphorus to build up perpetual crop production needs explaining, for this story has never been told fully. The tremendous volume of research and demonstrations by the TVA and the land-grant colleges of this whole region are also not as yet in the textbooks. Mountain young men need to know that rundown farms can now be built up. They need the opportunity to see examples and read the records, some written by farmers themselves, which show how this can be done. Machines and electricity in the mountains will give outlets for mechanically-minded young people who might otherwise go to the cities.

Scientists and technical men can develop ways to conserve and utilize resources, but the school and other agencies must instill needed attitudes of appreciation for these resources and feelings of obligation to make full use of them. Concepts like that of

stewardship in the use of resources, or that we are partners in a creative process and have obligations to do something with the resources around us are subject matter for teaching. Both technical skill and religious inspiration and ethics are needed to solve the difficult problem of building a secure economic basis for better living in the mountains. No one group of specialists can solve this problem by itself. We live in "one world," not in a series of compartments; that is why the *interrelated* resources of a region need to be developed in an *integrated* way.

Finally, now that the TVA construction program is nearing completion and we are entering the stage of getting the dams, powerhouses, and fertilizer works into use, cooperative action by people is needed. One conclusion from experiments in working with people to get these facilities into use is that resident teaching leadership is desirable. Holding

meetings or periodic demonstrations are not enough. In that Georgia mountain community which rebuilt itself, an extension agent was on the job full time for a period. Following a meeting he could say, "Well, tomorrow, we'll go down to the blacksmith and see if he can make us some terrace drags." A dozen men showed up there the next day. Seventeen drags were made. Some of the boys got interested in the surveyor's transit and were shown how to run lines for the terracing. Practically all the farms of the community were terraced before they got through, including two belonging to widows who could not contribute to the work.

Someone in the community needs to be on the job continuously to coordinate, inspire, and act as liaison with the extension service and other agencies that can supply information. With the need for this kind of teaching and service, it would seem that the job of the mountain worker has just begun.

What Hot Lunches Do For Mountain School Children

ALVA W. TAYLOR

Congress voted down the appropriation for school lunches. Senator Russell of Georgia has introduced a new bill appropriating \$50,000,000 to insure that the school children of the nation will get nutritious school lunches next year. No more benign and socially useful appropriation could be made. This study will be reprinted as a special leaflet and sent congressmen. Mountain workers are urged to write them telling them of the great good school lunches bring to our mountain children.

Here is a study of twenty mountain schools selected carefully to represent the three mountain states of Kentucky, Tennessee, and Virginia, to see what a program making it possible for every child to attend school and have a midday hot lunch would do for school attendance, improved health and increased learning capacity. Of the twenty schools selected, nineteen were in the poorer districts, and sixteen of them one-teacher schools. They were called Demonstration Schools, as the object was to demonstrate what such a program would do for a mountain school where there was much poverty.

Save the Children Federation supplied shoes and clothing for any who could not attend school for lack of them, thus making it possible for every child in the school district to attend. The teacher cooperated by visiting the homes whenever a child's attendance fell down and endeavored to secure the cooperation of the parents in seeing that he came to school regularly. Cod liver oil was supplied for those who needed it. The cooperation of the county nurse, where there was one, was obtained in every case. The children were weighed at the beginning and at the close of the hot-lunch program. The teacher kept grades in arithmetic and spelling for the same period. These two studies were selected for the learning test because in them grading is more objective and more accurate.

Attendance Record

The attendance record in all the schools in the counties where these demonstration schools were located runs at from 70 to 75 per cent of the enrollment. In the twenty schools under this program it was raised to 96 per cent, a gain of 26.5 per cent over the year before. Six of the schools



Mountain school held in a church. Resourceful teacher and children prepare hot lunch on flat top stove.

doubled the average attendance and one raised it by 150 per cent. This would seem to prove that even the poorest of the mountain families will send their children to school if that is made possible by making conditions approximately equal to those in city schools.

Gains in Weight

The time covered by the hot lunch program varied from two to five months, but most of the schools had hot lunches for about ten weeks during the cold winter months. The average gain in weight for the 783 children for this average of ten weeks was 7.16 per cent. The normal gain for a group of school children should be about 1 per cent per month. Thus it will be seen that the gain here was almost three times that of schools where children do not suffer from malnutrition. The smallest gain was in a two-room school in a community where the need was least of any of the twenty schools selected and where the lunch program was conduct-

ed most of the school year. In this school the gain was 3.7 per cent, or about the normal gain of well-fed children. In another school where there was much poverty, and as a consequence much malnutrition when the school lunch program began, the gain over a five months period was 13.7 per cent. In another school, on the top of a mountain where there was much poverty, the gain for the entire school was 9 per cent during the first month of the hot lunch program. Certain pupils suffering from gross malnutrition gained as much as 20 per cent in three months. In one school nineteen girls weighing an average of 70 pounds at the beginning of the lunch program gained 4.6 per cent in two months and seventeen boys weighing 69 pounds gained 5.4 per cent. In another school the children in the first three grades gained 9 per cent by the end of five months; twenty-seven of those suffering from malnutrition gained 16 per cent in weight. The benefits of a well balanced hot lunch

once per day is thus seen to have had a phenomenal effect upon the weight and the consequent health of children suffering from malnutrition.

Gains in Learning

The gains in grades for all the children covered by the hot lunch program averaged $1\frac{1}{2}$ points on the A. B. C. D. system of grading. The grades of a number went up from D. to A., an increase of three points. The following samples may be given:

Age	Gained in Weight (pounds)	Points gained in Grades
9	11	3
6	11	3
13	7	4
10	6	3
14	15	3
13	10	4
14	15	3
12	9	4

These samples of the more remarkable cases are given to show that there was a distinct correlation between gains in weight and health and in learning capacity. In three schools where a close record of ages, grades and gains in weight was kept for each pupil, 80 of the 229 gained two points or more in their grades. The gains in weight averaged from three to five times the normal gain of 1 per cent per month.

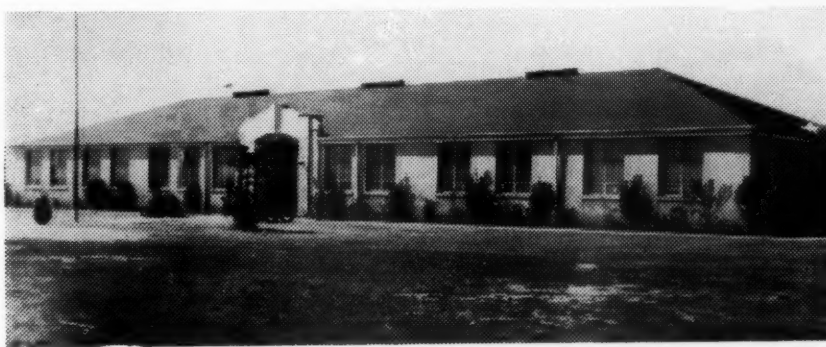
Incidental Results

In one school which had been compelled to close a number of winters for lack of attendance, the average attendance under the hot lunch program was increased from 12 to 32, then to more than 50 in attendance, with a number of families sending their children from bordering districts and in

two or three cases moving into this district to give their children the benefits of the program. In another school where the attendance had gone down in previous years to an average of ten, it would have been maintained 100 per cent under the program but for the fact that one family could not be persuaded to send the children regularly. This school met in a church, with most of the children sitting on benches or three in a two-seat desk, until the Save the Children Federation, with the co-operation of the local authorities remedied the situation. The enrollment at the beginning of this year's school was up to 72 as compared with 55 the year before and the school board provided an extra teacher. Two teachers trying to teach 72 children in a one-room church furnishes an illus-



Single room mountain school—yesterday and today.



The Lula consolidated rural school; in Georgia foot hills—promise of tomorrow.

tration of the handicaps under which many devoted teachers in these mountains have to work. Another school, one of the most remote, up in the edge of the Smoky Mountains, drew first prize in its county for its program of sanitation.

Discipline Improved

All the teachers report that discipline has been much easier and order much better than ever before. One teacher with thirty years' experience was transferred to a school where discipline was very difficult. He says, "I took a paddle and started business, but with the help of this program I have never had to use the paddle. My school has been orderly, the pupils have learned as well as they did in the town school where I formerly

taught, and the whole community is learning cooperation centering about the school program." A little lad who had been caught filching from other children's lunches stopped immediately when the hot lunch program stayed his hunger.

No single greater cause of rejections for military service exceeds disabilities rooted in childhood malnutrition. No single contribution can do more to prepare the children of today for citizenship and the good life tomorrow than to remedy malnutrition among the children of the poor. Nothing will do more to enable these children, and their name is legion, to receive the full benefits of that cradle of democracy, the public school, than the school lunch.

Was WPA Valid or Just "Boondogling"?

MILDRED HARRISON

Here is the frank, fascinating story of how W. P. A. first looked to an educated, highly intelligent woman who looked at it from the outside, then the inside.

Until the March, 1939, review, I was a parlor critic of the WPA. I was ready to pounce on any current joke concerning this New Deal institution and make the joke my own illustration for some high-sounding theories about the survival of the fittest and to hell with the hindmost. I was also guilty of that greatest human stupidity, which is generalizing from a special case. One WPA worker leaning on his shovel could stir me to a froth about the whole New Deal. If you had asked me then about the validity of the WPA load, I should have answered that there was absolutely no justification for the government playing piggy-back to a lot of loafers.

Although frequently the victim of erroneous ideas, I have not the fault of being smug with them. To be satisfied with the conclusions of critics who have not worked in the institution which they criticize is to be content with fairy tales. And so I welcomed the opportunity to do some double-checking. To be sure, the prospect of a vacation with pay from the front porch rocker was a baser motive but it could hardly account for the

whole enthusiasm with which I went to work. As soon as the fat could be fried out of my mind about this very question which you have asked concerning the validity of the WPA load, then I could, no doubt, become as good a drone as ever leaned on a WPA hoe-handle.

But, whatever the motive, I went to work—an individualist, an ardent partisan of capitalism and private industry, all of which I still am, but with modifications which might interest you since they were brought about through the impressions which I have gained during the review. For now, although I still believe that it lowers a man's morals to be helped too much, I am ready to concede that there does seem to be a great number of very worthy people who cannot lift themselves by their own bootstraps. Moreover, with all of my superior training and my proud belief that I can stand on my own feet, if I had to swap shoes with any one of ninety per cent of the men whom I have interviewed, I would do just as they have done—take out burial insurance and prepare otherwise to give up the ghost.

To report that I found one seventy-seven year old man in Anderson County who was extremely feeble and deaf as a post trying to make a living for his daughter and grandchild by working on a farm-to-market road project or that I found an-

other man in Loudon County who had had fifteen years' experience as superintendent in a weaving mill and a technical diploma from Georgia Tech working on a farm-to-market road for twenty-five dollars a month, would be beside the point. The validity of the WPA load cannot be determined by the examination of isolated cases any more than it can be discredited altogether because one man here and there leans upon his spade. The validity of any institution must rest upon what is true for the greatest majority of its beneficiaries. Therefore, it seems to me most important to begin this analysis with my impressions of this area's workers as a whole.

Before beginning, may I explain that I am no Northerner nor Easterner come in here to tell Southerners what's wrong with them and what to do about it. My people have lived in Tennessee for eight generations. They were among those who felled the first trees, plowed the first cleared land, dug the first coal, and made the first whiskey out of the first corn in White and Overton counties. They were my own ancestors who used the timber, depleted the soil, and benefited generally from the exhaustion of its natural resources. It may follow or not according to your own notion of the cause of poverty, but it is nevertheless true that I found some of my kinfolks from that land of erstwhile plenty living in squalor on the Blount County WPA. Thus, when and if I make derogatory statements about this section, I make them about me and mine.

One must begin self-help by facing the facts, no matter how painful they are. We learn by analyzing our mistakes and it seems to me there's no better place to examine the mistakes of our democracy than among the flotsam and jetsam that have drifted onto the WPA payroll. I believe in the necessity of trial and error and to refuse to face the errors and to do nothing about them is to court destruction. Therefore, I admit the following incontestable facts:

The WPA workers in this area were often illiterate. At least ten per cent could not sign their own names. In one county almost fifty per cent of the number which I interviewed signed with a mark. Over the whole area, perhaps fifty per cent had passed the second or third grade, another twenty-five per cent had passed the fourth and fifth, and a very small minority had finished grammar school. To find a high school student was to suspect that

pathological problems or very unusual circumstances had kept the worker on relief.

The technical and industrial training of the men ran to about the same degree as their literacy. There were exceptions, of course, but one could assume as a rule that the more literate would know more trades than the less literate and, if a man knew several trades, one could suspect, as in the case of literacy, pathology or unusual circumstances. Most of the men said they could farm but this did not mean that they knew more about farming than the soil-robbing method.

I do not wish to place undue emphasis on literacy and vocational training. With a degree from a university and ever so much technical training, I do not see how a man could make a living in Union County. There even the janitor at the courthouse was on WPA. It was in this county that a man said to me, "Fore God, ma'am, I've got nary a thing but nine hens and a borrowed rooster."

He knew no trade and had never been to school. The only difference between him and most of the other WPA workers in that county was that he had a friend who could spare him a rooster. Now in our highly technical and competitive society when the leverage of a whole community becomes so low that it begins to borrow roosters, it is no wonder that the local burial association does its most flourishing business.

Over the whole area a house and lot assessed at fifty dollars, a flock of chickens, two pigs, and a cow indicated a well-to-do man. In certain communities such riches were sufficient reason to offer my heartfelt congratulations.

If these impressions seem unnecessarily gloomy, it is no doubt because they were gleaned from the seamy side; and yet that is the side which I wish to present. They make a brief and very insufficient description for any constructive purpose of the area's resources, its untrained man-power, and the existing poverty, but they will serve as a basis for the assumption that the WPA load is valid and will remain valid until some steps are taken to develop some more industries in the area and to train these men who know no trades to work in them.

Whether, if helped to get on his feet, a man can proceed on his own steam, seems to be the real question. In my opinion there is no blanket answer to that. The chances are that different individuals

would fire up different amounts of steam and their success would depend in the last analysis upon their own energies. I believe now that there are whole groups of people who have lost their balance through no individual fault but as a result of things which were beyond their control and, that from beyond certain limits of poverty and illiteracy, they cannot help themselves to any adjustment with the modern world.

Thus, raw as it may seem, reduced to the final equation, we have got to make some choice between polite murder and rehabilitation.

Here begins my chief criticism of WPA. It did not help its workers to any readjustment. It merely hospitalized their diseases. It ought, like a good doctor, to have sought to help itself out of business. The WPA load was valid from the standpoint of poverty and necessity, but until every possibility of returning these men to private industry has been exhausted and they themselves taught some ways of making a living, I rather question the permanence of their dismissal.

In Putnam County there is a great deal of very white sand. Some glass makers came there once and said it would make a high grade of glassware. Nothing was ever done about it. In those days everybody was busy cutting down the timber and digging out the coal. But now, perhaps, a little glass factory in Putnam County would take up some of the slack in industry that caused the WPA load. All through the review I thought of that white sand and wondered, figuratively speaking, if there was any "white sand" in Union County, for example, or if that county was a white elephant on the hands of its own population.

So, to get around to the bug that's eating on me and has been since the first week of the review, it seems to me that the WPA should have had in its budget somewhere a fund to cure itself and that this fund should provide a staff of experts—geologists, agriculturists, economists and engineers whose business it would be to examine all of the economic possibilities of each working area. If they should decide that a community is as hopelessly inadequate to the needs of its population as I am afraid Union County is, then the government ought to buy it up, plant it in forest or deed it back to the Indians.

If, on the other hand, they found some ways and means for a population to remain in its own

habitat, the information should be put in the hands of individuals who can afford to develop the resources. To supplement this, the government should establish some area trade schools to teach these people who know no trades the skills which are peculiar to the necessities of their own environment.

I would like also to have seen a group of trained psychologists and doctors do a more thorough review of WPA workers to determine the number of unemployables. Those who are unable to work or to learn a trade should be handled as a separate problem and should not be considered in judging the feasibility of a constructive program for returning these men to private industry.

A lot of erroneous ideas have sprung up concerning the type of men on WPA. As a matter of fact, they were not much different from any other block of human beings except in the matter of literacy and training. They did not seem to be alarmingly prolific, nor stupid, nor lazy and untrustworthy. I think their moral integrity upon the whole would compare favorably with that of our first families. Aside from a small number of cripples, blind men, morons, and the aged, I can see no reason to doubt the possibility of their rehabilitation.

Thus, in my opinion, the WPA load was valid. I predict that, sooner or later, those cut off will be back on and that we must continue this New Deal Institution, like it or not, until these men can be trained to do some kind of useful work and are given the work to do.



Mountain Doctor

DR. ROBERT F. THOMAS: He says, "I am just a country doctor," but he is much more; he is a missionary to the remote cabin dwellers up in the Smokies—just as much a missionary as he was in Malaysia. He rides by day and night—by auto as far as roads go, by mule on up the narrow trail, then by foot until he reaches the bedside where suffering, hope and gratitude wait. Pitman Center is 16 miles from a telephone; here is hospital, school, handicraft, a cooperative—all things for the mountain community that will help toward the Good Life.



The Pay Off



The Center



The Hospital



It's Worth It



At the End of the Trail

A Basic Child Health Study

PHILIP F. BARBOUR, M. D.

Dr. Philip F. Barbour, Pediatric Consultant in the Kentucky State Department of Health, is making studies of the health conditions among children in various Kentucky counties. He very kindly consented to tell the readers of Mountain Life and Work about it. He says:

"Too often we think of malnutrition as being merely the result of bad food habits. It has a far larger connotation because it includes ignorance, bad health habits and poor cooking. There are the social economic features, poor farming land, few cows, few chickens, and soils lacking in essential ingredients, to mention just a few of the aspects."

Dr. Paul D. Moore, Health Officer of Lincoln, Casey and Garrard Counties, had noticed many defects in the children in the area under his supervision. In order to arouse public interest in his problems, he arranged for meetings to be held at the various county seats at which addresses were to be made by Miss Florence Imlay, State Extension Food Specialist; Miss Sunshine Colley, Home Demonstration Agent in Casey County; Miss Wolfe, Red Cross Field Worker; and Dr. Philip F. Barbour, Pediatric Consultant of the State Department of Health. The meetings aroused much public interest and were very well attended.

In order to have some data upon which to base definite plans, clinics were held in each of the three counties. The nurses and teachers had been quite busy and cooperative, so that the attendance of the children upon the clinics was very large, especially in the county which had the poorest soil and many of whose families were upon a low economic level. This county has many knobs, principally slate and shale, and lies close to the foothills of the Cumberland Mountain Range. Pediatric clinics had been held in this county in previous years, so that there was a very large turn out of children who were at least thought to be sick.

The schools were not surveyed as a whole. The average of defects found was much higher than it would have been, if surveys had been made in the public schools.

The soil of this county is comparatively low in lime and iodine. There are few good dairies and

milk is not abundant. This probably accounts for the high percentage of tooth defects, 75%, which is far above the findings in the Blue Grass counties. Carious teeth, poor enamel, exposed dentine and malocclusion were so prevalent that a good set of teeth was quite a rarity.

Seventy-three per cent of the children were found to be under average weight. Limited diets because of rather meager gardens, poor utilization of milk and poor eating habits explained most of the malnutrition, though disease conditions, such as a primary tuberculosis (20%) and intestinal parasites, were important factors.

Diseased tonsils, present in 30% of the cases, were probably caused by a poor diet, with too much molasses, sugar and sweets. Bed wetting, 1%, was definitely due to too much sugar in the diet.

Another interesting finding was goitre in its early stages, 7%, and which will yield readily to iodine therapy. The soil is low in its iodine content, as compared with the rest of the state. The lack of iodine and calcium in the soil puts a burden upon the cows that furnish the milk. Certain research workers in Wisconsin found that cows in a sandstone country, with low calcium, used up the lime in their own bones to keep up the lime content of the milk. This can not go on indefinitely without injuring the quality and the nutritious value of the milk. The cows in such sections of this state are definitely of poor quality.

Defects in the eyes, 7%; ears 3%; sinuses, 2%; glands, 2%; heart, 1%; and general bone conditions, 12%, made up the list of abnormal findings. We now have definite facts to guide us in trying to ameliorate conditions in these counties.

A number of projects have been started which give promise of improving the health conditions in our mountain counties. The Sloan Foundation for the Improvement of the Diet in the mountains has already accomplished a great deal for those isolated peoples. Emphasis has been placed on securing milk, and goats have been acquired where cows have difficulty in securing proper sustenance. Eggs have heretofore been looked upon as valuable only as a cash crop; their value as food for children is now being emphasized. The various Garden Clubs and

the several agencies of the Agriculture Department of the University of Kentucky have aroused great enthusiasm in enlarging and varying the vegetable content of the gardens, with resultant increasing addition of the various minerals and vitamins obtained from many vegetables.

There is very widespread resort to the spreading of lime, as a fertilizer, so that the state as a whole has taken the leadership in such improvement of the soil.

Intensive efforts in the eradication of hook worm infestation is also getting results, and improving the physical status of mountain children.

It seems reasonable to believe that poor soil must

furnish an inadequate supply of the necessary mineral elements and thus affect the health of cows and chickens and lower the nutrient value of the vegetables. The opportunities of travel and commerce have opened up many of these remote coves, with resultant improvement of the diet as well as of the general information of the people.

The contribution of school lunches by the Government to the nutrition of school children can hardly be overvalued; its educational value is also very great, reaching back to the whole family.

With the increased interest upon the part of the people, and an energetic health officer and public health nurses, we look forward confidently to a better report in the future.

Champ Ferguson, The Guerrilla of The Highlands

Legend and History

PAUL E. DORAN

A little way up the beautiful Calfkiller Valley in White County, Tenn. in a cemetery known as France Graveyard, stands a rather tall slab of sandstone bearing the inscription:

Capt. C. Ferguson

Born

Nov. 29th, 1921

Married July 23rd, 1848

to Martha Owens

Clinton County

Kentucky

Died

Oct. 20th, 1865

In his day this man was both greatly feared and hated, and his name became a household word in the whole Cumberland region. Interest in him has been revived by a recently published book entitled *Champ Ferguson, Confederate Guerrilla*, by Thurman Sensing. Drawing his material from the War Department's "Official Records of the Union and Confederate Armies," and from the not unbiased accounts of Ferguson's trial before a military court in Nashville in the summer of 1865, when the city's newspapers were controlled by Union sympathizers, Mr. Sensing has given perhaps the most unbiased account of the man ever written. The book is recommended to readers who are interested in more than

the following brief sketch of this semi-legendary character of the Cumberlands.

Born at Elliott's Crossroads, Clinton County, Kentucky, Champ Ferguson was the oldest of ten children. Little is known of his early years. In those days all over the mountain county shooting matches were common; great crowds attended the events, and men went long distances to engage in the matches and in the feats of skill and endurance customarily held in connection with them. Ferguson became famous throughout most of the Cumberlands for his expert marksmanship and other feats of skill. Like his grandfather Champion Ferguson, who was a man locally famous as a hunter and Indian fighter in the days before the removal of the Cherokees, Champ also became famous as a hunter. Standing more than six feet tall, with very black hair and beard and a florid complexion, he was regarded as handsome, and was, with his chivalrous manners, very popular with women. His first wife, and an infant son, died in 1846. Two years later he married Martha Owens, and they continued to live in the community of his birth until after the outbreak of the Civil War. In his own neighborhood he was known as a successful mountain farmer.

There have been violent differences of opinion regarding his character. During his trial in 1865, it

was published by his enemies that for twenty years he had been known as "a gambling, rowdyish, drinking, fighting, quarrelsome man," but men who knew him in Kentucky in the days before the war had a different story to tell. A Kentuckian who throughout the war was an officer in the Union Army once remarked to me that Champ Ferguson was a better man than any of those who sat as a court to try him.

Before the war, it is true, Ferguson did have some difficulty with two brothers who lived in Fentress County, Tennessee. According to the story, Floyd and Alex Evans went over into Clinton County buying stock and bought a drove of hogs from Ferguson, giving him a note in payment. When they failed to pay the note, he attached their horses every time he caught them in Kentucky. This went on for some time. Finally things came to a crisis at a camp meeting at Lick Creek, in Fentress County. Ferguson was there; also the Evans brothers and some of their friends. A fight ensued which broke up the camp meeting and in which Ferguson in defending himself killed a man named Jim Reed. He was under indictment for this and was out on bail when the war began.

He was never tried for this offense but from this time on his life was in constant danger. Men were beginning to line up for the great struggle and all law broke down. Ferguson's brother, Jim, entered the Union army, and all his family and most of his neighbors were Union sympathizers. He hesitated to take sides and wanted to stay out of the struggle. Things got too hot for him in Kentucky, however, and he sold out and bought a farm in the Calfkiller Valley north of Sparta, Tennessee, hoping to live there in peace. But he was to know no peace, for the Calfkiller Valley was soon in great turmoil; people's sympathies were divided, and men were losing all sense of fairness.

How he came to side with the Confederacy has never been definitely known, although many stories have been told about it. One account was that he was known in Kentucky as a "Rebel" sympathizer and that was the chief reason for his leaving there. Another story, believed both in his lifetime and since, was to the effect that he told his wife he must decide one way or the other and must go away to be by himself for a while until he could settle the question; so, taking the Bible with him, he went to a cave and spent several days in that safe retreat. According to this tale, when he returned home he found that a

Lieutenant Smith with a band of Union men, some say sixteen, some say even, had been there while he was gone and had forced his wife and daughter, Ann, then a girl of twelve, to strip stark naked and in that condition prepare a meal for them and serve it, after which the two were forced to march out of doors still naked. Ferguson is said to have sworn a solemn oath that with his own hands he would kill every man in the group.

Those who believed the story said that he kept his vow, and certainly he must have had some compelling motive to cause him to expose himself to the great trouble and danger necessary to kill many of the men he killed. During his trial he was asked many times about this story but he never would say it was true. When asked why he killed such a man he would answer that the man deserved to die a long time ago. This much is admitted by most people, that there were certain men whom he pursued with relentless fury all through the war until he found and killed them. The last one of these to meet death at the hands of Ferguson was Lieutenant Smith, who was killed in his bed in the hospital of Emory and Henry College, in Virginia, on October 7, 1864. Having learned in some way that Smith was at the hospital, wounded, Ferguson gained entrance by overpowering the guards. Taking only one companion with him, he went first to one room and then to another until he found his man. Walking over to where Smith lay, Ferguson sat on the bed and began talking to him. Patting the barrel of his gun, he asked, "Do you see this, Smith?"; then killed him. He is said to have told his companion, "Now I am through." It is commonly believed that Smith was the last of the gang who were said to have insulted Ferguson's wife and daughter.

Another story gives a different motive for Ferguson's deeds. According to this legend, he had bought his three-year-old son a Confederate flag, and while the little fellow was in front of the house waving it, some Federal soldiers came by and the little boy fell, pierced with many bullets at their hands. Ferguson in his rage and grief vowed he would make that deed cost the Yankees one hundred men. He is said to have boasted that he had more than kept his vow. But it is very much doubted if he himself knew how many men he had killed. Mr. Sensing, to whose book reference has been made, denies this last story and says that Ferguson's only son died before his marriage to his second wife, but

the tale has been repeated by nearly all who have written of Ferguson and has become one of the legends of the Cumberlands. Many old people who knew Ferguson well have said that he did have a little son by his second wife and that the boy was killed as the story says.

According to another story, Ferguson was brooding over his indictment for the killing of Jim Reed and the Tennessee authorities offered him immunity from trial if he would enlist in the Confederate army. This would be in keeping with the spirit of the times in which he lived. He did enlist in Captain Scott Bledsoe's company as a private, it is said, at the personal solicitations of General Nathan Bedford Forrest, who visited in Sparta. But he was not long in this company. Very soon after this he set about organizing an independent company of which he was elected captain. He claimed to have authority from the War Department of the Confederate States to organize his company but this was disputed. It would have been in keeping with the policy of both governments for him to have been recognized as the head of an independent group. He claimed that he had a commission from the Confederate government and that it was stolen by Federal soldiers. At his trial General Joe Wheeler testified that he was regarded by the Confederate Command as a Confederate officer, and it is known that his home on the banks of Calfkiller was burned by Federal soldiers and all his property was carried off or destroyed.

If all the legends that grew up around Champ Ferguson were printed, it would require several volumes to contain them. Many of the stories told under oath at his trial were contradictory, and many of the legends that have grown up around him are also contradictory. There were more than forty references to him in the official records of the War Department and some of these leave one guessing as to what was true.

This much at least is known: That he served for a while as a private in the company of Captain Bledsoe; that he was at different times during the war connected with the commands of Generals D. B.rell, Morgan, Wheeler, and Williams; that for much of the time he operated under his own command and was generally regarded as a guerrilla chieftain; that from 1862 to the end of the war he was a terror to the Federals of Tennessee, Kentucky and Virginia; that he often protected and defended oppressed Unionists while sometimes meting out swift and terrible

punishment to Confederates. It is known that at times he had with him only a small number of men and at other times he had an army estimated at over six hundred; that he was fearless of personal danger; that he was often ruthless and cruel in dealing with the enemy; and that he possessed great cunning and shrewdness.

Rumors were spread far and wide that he was enriching himself out of wholesale plunder, and yet it is known that his family suffered much privation during the war and that at the end he was a very poor man who possessed only a mountain farm. He undoubtedly took much booty from the Federal army—horses, saddles, blankets and the like. It is known that he once took over five hundred horses from the Federal army at Kingston. He probably used all he took for the upkeep of his own forces. It was common knowledge in the Cumberlands that he often avenged the wrongs done to Confederate widows and the families of men away in the Confederate service. In some cases, at least, he captured and returned to the rightful owners property taken by Federal and Confederate guerrilla bands. It came to be widely known that a man who wronged him or his friends would have to pay the supreme penalty. He was in the habit of doing very surprising things to please his friends. Once he captured a Federal wagon supply train on Cumberland Mountain above Sparta. The next day he gave a feast to his men and invited the girls of Cherry Creek to attend, sending wagons for them. After the dinner was over there was a ball, following which he sent the girls safely home.

At the close of the war, he was the recognized leader of the Confederate forces in Southwestern Virginia. How or when he left Virginia is not definitely known, but something more than a month after the surrender of General Lee he was at his farm in White County, preparing to rebuild his home, which had been burned by Federal soldiers, and had hauled some lumber for the purpose. Then came his capture by Col. Joseph Blackburn on May 26, 1865.

Probably the true story of his capture will never be known. According to the accounts, there had been some correspondence—which disappeared and was never presented at the trial—and Ferguson and Blackburn met May 23 at a place agreed upon; there Ferguson's men had been paroled by Blackburn, but Ferguson himself was not paroled. Blackburn put him off until a later time and said that he would

have to see General Thomas in Nashville before a parole could be arranged and promised to send for him when matters had been arranged. Three days later a detail of five men from Blackburn came to Ferguson's farm and found him at work and unarmed. He readily consented to go with them to Blackburn's headquarters at Alexandria, evidently expecting to be paroled and sent back home. But instead he was bound, tied to his horse, and taken to Nashville. There he was charged with the murder of fifty-three men, named in the indictment, and placed in the military prison to await trial before a military court. Such is the story. Ferguson had been declared an outlaw by the Federal authorities and an order had been given that he should not be allowed to surrender as a prisoner of war. This is definitely known. It is equally certain that Ferguson never knew of this order until he was brought to trial, else he would never have been taken alive.

The famous trial began July 11 and lasted till September 16. So great was the fear that he would escape or be rescued by his friends that he was placed in chains which may still be seen in the Tennessee Historical Society Collection in Nashville. A heavy guard always accompanied him to and from the court room, and great crowds sometimes lined the streets to see him pass. The Judge Advocate challenged every statement which might have been of advantage to the prisoner and the challenge usually stood. The attorneys for the accused were often grossly insulted and in a manner that men of that day would not have taken except in a military court. The reports of the case as published in the Nashville newspapers show what war can do to a free press.

After sentence was pronounced on October 10, an appeal was taken to President Andrew Johnson, but the president, having plenty of troubles of his own just then, refused to interfere with the decision of the court. Ferguson was hanged within the walls of the prison on October 20. Just before the execution his wife and daughter were permitted to see him. He ascended the scaffold with head up. "He appeared," reported one of the Nashville papers that had not been so bitter as the others, "like a man about to make a speech on some leading topic and had simply paused to refresh his memory." His last request was that his remains be placed in the coffin which stood nearby and turned over to his wife, to be taken back to White County. "I do not want to be buried," said he, "in such soil as this."

In the little cemetery in the heart of the valley he loved, the tall dark brown tombstone, with its crude lettering, stands as a memorial not only to Captain Ferguson but to a woman's love. Martha Ferguson brought her dead Captain's body home in a wagon, a journey that normally required four days then, and she remained true to his memory. The daughter grew into beautiful womanhood and married a son of one of the old and honored families of the county.

Such is the story of one who was, in the opinion of his accusers, "a gambling, rowdyish, drinking, fighting, quarrelsome man," and in the opinion of others, a better man than any of his accusers. The account of the trial and the contradictory stories clustering around the name of Champ Ferguson are a testimony to what war can do to the spirit of man.

How Small Cooperatives Grow

Cooperatives are economic Democracy. They build from the bottom up. They break down hyper-individualism while preserving independence. They begin small and grow great learning how to cooperate.

In one year:

The Sunflower Cooperative Creamery of Everest, Kansas, made more than 2,000,000 pounds of butter with cooperative savings of just under \$11,000.

The Amarillo, Texas, Regional Cooperatives reported an increase of 46 per cent in business with sales approaching one and one-half million dollars with savings of \$59,000.

In Buffalo, Wyoming, a stock-raiser's feed mill,

a new venture, sold \$15,000 worth of produce. Their cooperative sold nearly \$50,000 worth of goods with a 9% saving.

The Farmers Cooperative in Hinton, Iowa, sold \$878,818 worth of goods with a saving to its members of just over \$30,000.

At Garner, Iowa, the Farmers Cooperative sold \$176,000 worth of lumber alone. Its total net savings were \$28,492.

The Dodge City Cooperative Exchange increased its business by 60 per cent with sales going above a million dollars and net savings to the cooperators of \$77,777. They voted to put 60 per cent of these savings into a reserve.

The Cooperative Oil Company of Curtis, Nebraska, reported savings of \$4,175 on sales of \$45,419.

The Nemaha, Kansas, Cooperative Creamery handled 5,000,000 pounds of butter with a turn-over of \$2,000,000.

Beginning with a capital of \$8.00, a cooperative poultry market association in Loomis, Nebraska, reported sales of \$70,000 with net savings of \$3,000 at the end of three years.

The Farmers Union Cooperative Oil Company of Concordia, Kansas, with sales centers in three towns, sold \$169,728 worth of products. The savings dividend amounted to \$6,071, with an income savings from the wholesale of like amount.

The Holyoke, Colorado, Cooperative Association saved just under \$27,000 from its elevator mill and service stations with sales of \$326,106.

The Cooperative Gas and Oil Company at Hull, Iowa, sold \$76,041 worth of products with net savings returned to the cooperators of \$12,351.

The Equity Cooperative Oil Company of Yuma, Colorado, reported net savings of \$5,327.36, after paying 5% interest on share capital. They distributed 3% in a savings refund and 7% into surplus reserves.

Six hundred members of the Hays, Kansas, Farmer's Cooperative Association attended the annual meetings. Earnings of \$31,000 were shown. One-half was paid in cash as savings dividends and the other half put in the reserves.

The Sabatha, Kansas Cooperative Produce Company's sales were over \$200,000. They have a refrigerating plant with a capacity of 600 lockers.

The Fruita Cooperative Store in Colorado re-

ported sales of \$72,000 and an increase of \$11,000 over the previous year with total net savings of \$2,200.

The Farmers Elevator and Supply Company of Cambria, Iowa, reported savings of \$6,913.52.

The Farmers Union Cooperative Association of Clay Center, Kansas, made net savings of \$33,000. They set aside \$6,000 of this for reserve and for education.

The Bartley, Nebraska, Cooperative Oil Company saved \$1,700.00 on sales of \$34,000; they paid 3% on share capital and returned 6% as a patronage refund.

The Farmers Union Cooperative Store at Bowman, North Dakota, saved \$3,000 on combined sales of \$44,484. They paid a 3% patronage and put 3% in reserves.

The Frederick, South Dakota Cooperatives reported net savings of \$3,876 on sales of \$58,000. They put half the savings into reserve.

The Sanford County Farmers Union in South Dakota reports sales of \$221,000 with net savings of \$8,250. They have a store and a locker plant.

The Studley Cooperative Oil Company in Kansas increased its savings 164%.

The Farmers Cooperative Elevator Company of Alleman, Iowa, handling grain, seed, petroleum, coal, general merchandise had net savings of \$13,427 in a total volume of \$372,773.

NEWS NOTES FROM THE COOPERATIVE PRESS

The board of the famous, Elk City, Oklahoma, Cooperative Hospital charged that the anti-cooperative doctors on the County Procurement and Assignment Board tried to close the cooperative hospital by drafting its physicians. Three of their staff were already in the services when the county board recommended the drafting of a fourth, which, said the hospital board, "Would so cripple the operations of the hospital that it would be forced to close." If the charge was well founded it was only one more

of numerous efforts of the anti-cooperative and fee-taking physicians to close this hospital with its 1,800 family cooperators.

The Cooperative Credit Union in Milaca, Minnesota, is using its surplus funds to set up a funeral cooperative.

A movement is on to unite the great Scottish and English cooperative wholesales. They serve nearly 9,000,000 British families through 10,000 cooperative stores with wholesale sales of three-quarters of a billion per year.

Two-thirds of the 107,000 Japanese in war relocation centers are American citizens. They are industrious, efficient, and many of them skilled. Their interest in setting up cooperatives in the camps leads to the suggestion of some cooperative leaders that the cooperatives employ them to take the place of their employees who have gone into war service. It was not the intention of the government, when Japanese citizens were re-located in these camps, to keep them there, and all arrangements are made for individuals to be taken into private employment wherever sponsors can be obtained.

The Farmers Union Grain Terminal Association, a cooperative in the Minnesota and adjoining states' wheat country, has three terminal elevators with 4,500,000 bushel capacity built at a cost of over \$2,000,000. They recently made a payment of \$1,000,000 on its debt of \$1,500,000, nine years before it was due, to the Central Bank of Cooperatives.

At Pella, Iowa, where a group of Hollanders, coming to America to escape religious persecution, settled about one hundred years ago, is now a community as nearly wholly cooperative as will perhaps be found anywhere in the world. To their Farmers Union Cooperative Marketing Association they sell their poultry, eggs, cream, wool, buy their petroleum, groceries, process their own meat, market their butter. They educate on cooperatives in their own college where there are 400 students, own their own water and electric light plant, and operate one of the most successful funeral and undertaking cooperatives in the world. They grow tulips and in the tulip season put on a most picturesque festival, modeled on those of Holland.

The Farmers Union Central Exchange, a great cooperative in St. Paul, Minnesota, purchased a million dollar refinery at Laurel, Montana. It has a capacity of 6,000 barrels, produced 25,000,000 gallons of gasoline last year and processes all sorts of by-products.

In Hutchison, Kansas, several hundred people formed a cooperative funeral association. They were denied a charter by the state authorities, so went to the legislature with a bill to legalize cooperative burial associations. They were defeated in their efforts through the lobbying of the undertakers and others who fear the cooperative movement.

The County Farm Bureau Service Company, meeting in Marengo, Iowa, reported earnings of \$113,000 during the past eleven and one-half years.

The cooperatives at the Japanese war re-location center in Amache, Colorado, reported 2,339 memberships and sales in defense organizations averaging \$3,000 per month.

The Holbrook, Nebraska, Cooperative Oil Company saved \$1,050 on a sales volume of \$16,000.

The Group Health Cooperative in St. Paul, Minnesota has 500 members at the end of its first year and furnished more than \$37,000 in medical and hospital benefits. The monthly rates are 75c for one person or \$2.00 for a family of three or more. The membership income for the year was \$66,409. The Group Health Mutual, now in its fifth year, has over 9,000 members.

The Cooperative Press in the United States now has a circulation of more than 1,000,000. *The Cooperative Consumer* published by the Consumers Cooperative Association with headquarters in North Kansas City, Missouri, has passed the 100,000 mark. *The Ohio Farm Bureau* with its cooperatives publish two journals and together with the local county cooperative press the combined circulation now exceeds 300,000. *The Hoosier Farmer* of the Farm Bureau Cooperative Association has a circulation of 75,000 and fifty county papers have passed the 100,000 mark. *The Midland Cooperator* of the Wholesale Cooperative at Minneapolis has a circulation of more than 60,000. *The Pacific Supply Co-*

operative has more than 50,000 readers; *The Farmers Union Central Exchange* of St. Paul, 122,000; *The Nebraska Union Farmer*, 20,000; *The Eastern States Cooperator*, 97,000; *The Cooperative League News Service* at 167 W. 12th St., New York, furnishes press releases to 850 farm, labor, cooperative and educational publications.

The English Cooperative Wholesale Society has depots in America, Australia, Canada, New Zealand, Spain, West Africa. The English and Scotch wholesales together own tea plantations in India and Ceylon, have cocoa and chocolate works and their combined total sales to their retail affiliate are over three-quarters of a billion with their affiliate turning it over to twice that sum. Thus the total overturn in sales of the English-Scottish Cooperative movement is more than two and a quarter billion dollars.

The Indiana cooperators have purchased a large printing plant with all its equipment and a building to house it. Here their own publications will be printed as well as those of cooperative organizations from other states.

Costs of medical service by the Minneapolis Health Co-op for surgical care are not more than \$200.00 for any operation. Monthly rates are 75c for an employed person, \$2.00 for a family of three or more and hospital at a cost of from \$3.00 to \$5.00 per day.

"The Problem of Cooperative Medicine," by D. J. Tereshenko, prepared with the assistance of the Federal Works Agency and the W.P.A., published with the assistance of the Good Will Fund, 78 pages, 25c.

This little booklet, compact in its 78 pages, gives the gist of the arguments for and against cooperative medicine. There are numerous quotations from authorities on both sides, citations of many facts involved in the dearth of medical care under the present fee system and unanswerable argument by health authorities and physicians for a more adequate use of the fine medical equipment possessed by the physicians and dentists of our country.

"Report of the Inquiry on Cooperative Enterprise in Europe," 325 pages. Your congressman can have a copy sent you.

Some years ago the president appointed and sent to Europe to study the cooperative movement in various lands there specialists, a well-informed delegation from this country. They spent many months at their task and issued their report in 1937 under above title. It is perhaps the most authoritative, complete and unbiased report on the cooperative movement in Europe that has ever been put together. If your congressman cannot get it, the Government Printing Office will send it to you upon receipt of 65c.

The Midland Cooperative Wholesale at Minneapolis has taken an option on an oil company's plant in Oklahoma. It has a capacity of 4,500 barrels of crude per day and Minneapolis is on the Great Lakes pipe line. The price was about \$1,000,000.

The Pacific Supply Cooperatives at Walla Walla, Washington, at the end of its tenth year reports a volume of three and one-half million dollars, the best year in its history. They have launched an educational program through their ninety cooperative locals. They share in an oil refinery, a machinery cooperative and a national milking machine factory.

Despite rationing and a general shrinkage of from 30 to 35% in sales volumes of the large oil companies, the Central Cooperative Retail Department showed an increase of above 1% for the last six months. This due to the fact that many customers are turning to the cooperative means of saving money.

The Cooperative Grain Association of Green, Kansas, sold \$139,659 worth and divided savings of \$779,000.

The Mid-West Wool Marketing Cooperative with headquarters in Kansas City, made net earnings of \$123,674 on one year's wool clip.

The Rural Electrical Association, the great rural electrical cooperative enterprise, now has more than 800 regional electric cooperatives, operating with 380,000 miles of line serving more than 1,000,000 consumers in forty-six states, Alaska and the Virgin Islands.

The committee on international cooperative reconstruction representing more than 10,000 cooperatives is doing an international business in offering its services to director Lehman for his work of supplying Europe with food after the war.

Farmer's Day and Work Camp at Hazel Green

HENRY STOVALL

Principal of Hazel Green Academy, Hazel Green, Kentucky

Last October we had a "Farmer's Day" in Hazel Green. The farmers of Wolfe County were invited to come to Hazel Green and bring anything they had to sell or exchange, and to engage in games and contests in the afternoon. To our very great surprise and delight six hundred people attended—three times the number we had expected. They brought produce and livestock, straight razors, Civil and Spanish War guns, dahlia bulbs and many other things. There was corn exhibited, for which Dr. Blood, our physician, who heads the county's only hospital, offered \$6.00 in prizes for the three best displays.

The 4-H Council ladies sold hamburgers, hot dogs, doughnuts and coffee, and cleared enough to send four 4-H members to a state meeting. In the afternoon, farmers and farmers' wives were chosen

to enter the various contests. Among the most interesting of which was a husband- and hog-calling contest for the ladies, and a fat-man's-race for the men. Since there were numerous horses and mules present, someone suggested that a fifty-cent prize be given for the best horsemanship—the steed to be ridden was not considered. Immediately, animals were untied, unharnessed, and several merely unhooked from wagons and ridden with gear on them. There were slow, aged mules and fine three-gaited horses. It was all an interesting sight. One of the main streets in town was roped off for the event. The county judge, the county attorneys, and two members of the fiscal court were present and participated.

Hazel Green plans to make "Farmer's Day" an annual affair and we are expecting it to get bigger and better in every way.



Pictures by courtesy of The World Call

HAZEL GREEN WORK CAMP

A Personal Report by JOHN SCOTT EVERTON

Any final report must be in terms of both the tangible and intangible results of the camp—I despair of getting the latter on paper!

To turn first to the tangible results, the following things were accomplished during the eight weeks of camp: We made repairs on eleven county schools and painted ten of them. The repairs included one new roof, three new porches, five sets of steps, raising the foundations under two schools, replacing many broken window lights, fitting new window sash in several windows, hanging three new doors, sanding and varnishing all the desks and repairing some broken desks, putting on siding where pieces had been broken out, digging new drainage ditches to divert the water away from the foundations of the schools. Building included one room sixteen by twenty feet to be used as a kitchen, one coal house, frames for two privies, one foot bridge. Furniture made included four sand tables, five bookcases, one stand for charts. We painted seven roofs, ten schools outside and nine inside, oiled floors of ten schools, repainted blackboards, installed and blacked stoves, and used shingle stain on most of the privies, and coal houses.

We canned 1,050 quarts of vegetables for the academy and did some gardening. Crews of two visited nine of the schools, making two consecutive visits to each school, directed recreation, led singing, told stories to the younger children, and in other ways assisted the teachers.

Various attempts were made to become better acquainted with the communities in which we worked. A community party was held in the gym at Hazel Green, with community singing, folk dancing, games and refreshments. About one hundred of the younger folk from surrounding communities where we had worked attended. One Sunday afternoon the teachers of the rural schools were invited to the academy to have a picnic supper with us. The response was small for a variety of reasons, but we did manage to become better acquainted. On two occasions the campers attended the evening meetings of the 4H Club advisors and there was an opportunity to interpret the work of the camp to community leaders and to share with them

in the discussion of the agricultural problems of the county.

While we were working on the schools people living nearby would stop to inspect the work. At some there was community participation in the work. The best example was at Big Branch where almost the whole community turned out to help. The men put on roofing, men and women cut the weeds, the school children helped paint and the folks all brought food for a picnic lunch. Big Branch is a mile and a half over the mountain from the road. Our first contact with it was when the teacher rode in to Hazel Green on her pony to see if she could get some window lights and a little paint. She said that the folks near the school house and the children would help fix it up. Next morning I went out to where the trail over the mountain left the road and was met there by fifteen school children who helped carry the paint and roofing paper over the trail to the school. I worked with them that day, two other campers came out in the afternoon and we finished painting the inside walls and repaired some leaks in the roof. The work in this case was done almost entirely by the local folk. The next morning I returned with one camper and we finished painting window sash and putting in new window sash. At noon "Judge" Taylor, or "Jedge" invited us to his home up the hollow for dinner, a dinner of fried chicken, corn bread, fried potatoes, beans, deep blackberry pie and coffee. His home was unpainted, small, with mud plastered between the lumber, but it was clean and neat and there was a nice white cloth on the table.

One of the boys, who had quit school because he was bigger than the others, said as they worked together—"Maybe after the school is all purtied up there will be more kids who will want to go to school here." One of the women said, "This is the first time in many years when anyone has shown any interest in us. Seems like we are so far off the road they just forget us, but we sure are glad you came." "Judge" Taylor said, "If John ever comes this way again tell him that my door opens the easy way." The people were most responsive and appreciative. The other school where there was considerable community participation in the work was Laurel. This could be accounted for by the fact that Luther Ambrose of

Berea had prepared them in that community for our visit, and they were ready to help. The community participation at other schools was somewhat sporadic, though in most instances there seemed to be considerable interest in what we were trying to do.

Acceptance of the work camp by the Hazel Green community was not immediate, except in the case of the academy staff and a few town people who knew in advance what the purpose of the camp was. The rest at first speculated rather wildly about us, some saying we were paid \$200.00 a month, others wondering why we should come in and take work from the natives of that region. However, as soon as they understood that we were volunteer workers, and were there to work with and help the local communities, their attitude changed, even though it was difficult for many of them to understand why we should want to work for nothing when high wages were available in many places. Some of them wondered what the young men in the group were doing there, instead of being in the army. Some others thought we all ought to be working at war jobs, but on the whole I think there was a very positive response to the group, and respect for them after they had demonstrated what they could do. They seemed genuinely sorry to see us go and many said they wished we would come back another year.

I believe it is fair to say that there is considerable more awareness of the needs and problems of the county schools in Wolfe County now than when we arrived, and I believe that in many instances they will take a greater pride in the schools and feel more responsible about keeping them in good shape. We had positive contacts with all the teachers, and almost without exception they were appreciative of the work done on the schools. Two or three indications of this were to be found in the following incidents: The school children brought in chickens to send up to us at the academy. In one school where they didn't have chickens, they brought their pennies and bought a chicken to show their appreciation. The last night we were there the teachers of the Hazel Green school had a party for us.

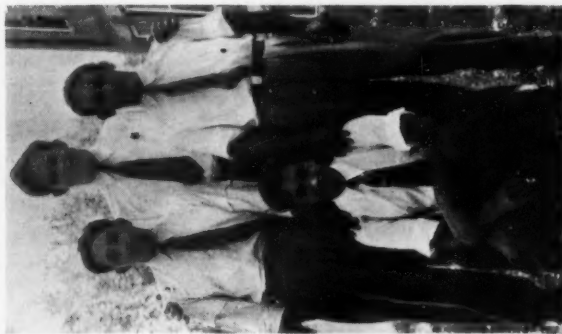
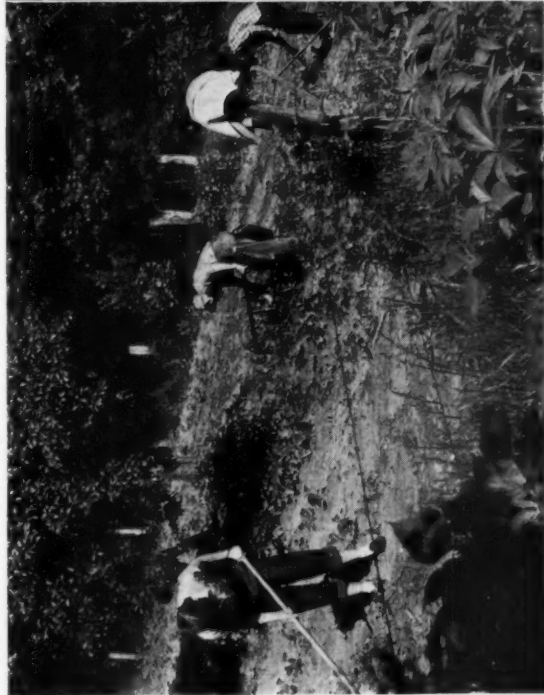
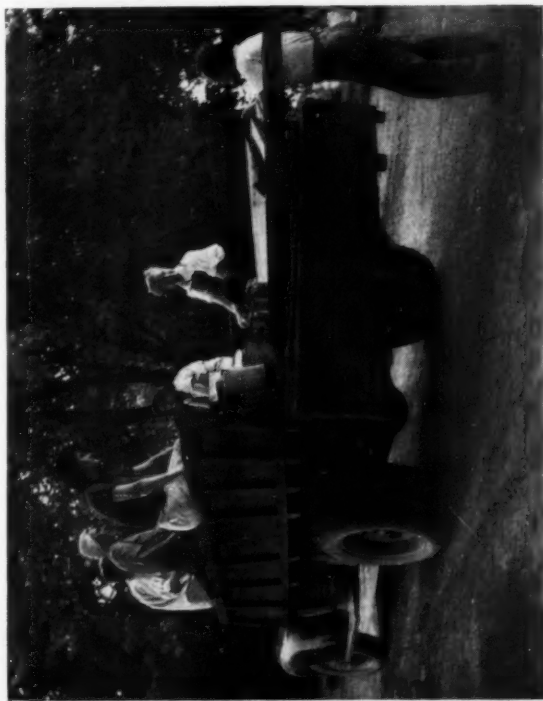
Mentioning the church in the last paragraph suggests the part taken by campers in the work of the local church. One Sunday the campers

formed a choir and sang for the morning service a Latin round. On other Sundays individuals sang at the services, assisted at communion, and led in the devotional period of the Sunday school. On one Sunday we took the morning service. Many of the campers attended the services. Some had their own individual quiet hour on the hill. Sunday afternoons were frequently given over to a discussion period on the philosophy of work, on the place of worship and other subjects. Sunday evening the group had a meeting about an hour in length, after the manner of the Friends. Our other set period for meditation was each morning after breakfast from 6:30 to 7:00 when we met as a group.

Our evenings were used for group singing, folk dancing, and discussion. We had very profitable discussions with a number of local people. President Stovall gave an interesting account of the work of the academy and its hopes for the future. Others gave us good pictures of the work and problems of the County School Board, of the medical problems, and the way in which the hospital serves the county, of the county agricultural agent's work, and of the 4-H clubs, and of some of the ways in which a more intelligent use could be made of the land. Such as rotation of crops, more cover crops, greater variety of crops, drainage of bottom land (It is estimated there are 5,000 acres of good bottom land if it could be properly drained.), reforestation, raising of sheep, planting fruit trees and berry bushes. On a demonstration acre over 100 bushels of corn was secured, whereas the average yield is only sixteen bushels per acre.

A big problem is lack of communication. There is no county paper and no means of getting suggestions concerning farming and a discussion of farming problems before the people. A good local newspaper would be of considerable help in getting ideas across to the farmers.

It was clear that the problem of education goes back to the economic problem which results from the poor use of the land, and that basically something must be done about the agricultural problem before the educational problems can be solved. The county needs consolidation of schools, but that is hardly possible until there are better roads and better roads cannot be built until there is



They work without pay and like it; soldiers of the common good.

Top: off to work and in the garden; boys and girls together;

Left; repairing a mountain school house.

Right; from Mexico, Columbia and United States; Protestant and Catholic; creating "Good Neighbors."



more money and there will not be more money in the county until the agricultural problem is solved—and so it goes.

The seven months school term, the one-room school house, and the casual attitude of some teachers and parents, make effective education a rather difficult matter. There is a lack of proper training on the part of some teachers, and an inadequate salary scale. There is a budget of only \$62,000 to care for the needs of 52 county schools, including the new high school. The minimum salary has been raised to \$65.00 but the actual amount paid is not always that much.

During our last days at Hazel Green we painted one room in the hospital operated by Dr. Blood. This was done by a volunteer group after the regular work hours.

From the beginning there was a strong sense of unity within our group. One factor was the rural setting where we were thrust back on our own resources without many of the leisure time activities that might separate a group in an urban area. I am sure our Sunday meetings and the morning meditations also contributed to this feeling of oneness, as did the evenings we spent in singing together. Then, too, our work project was one where we were together most of the time, with the exception of the k.p. and canning units, and even here with frequent shifting most of

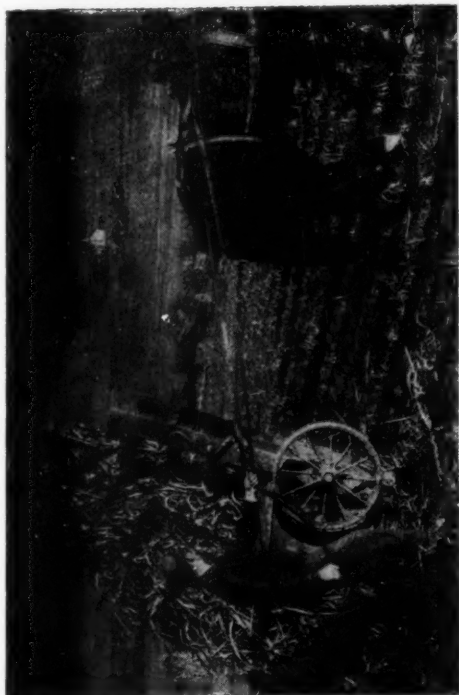
the campers were working in one main group for the larger part of the time. I am sure that the spirit that developed was not due primarily to any one thing, but to all the things that entered into our shared living—playing, working, singing and meditating together. When the time came for us to leave Hazel Green we were so reluctant to leave separately that we finally lined up Dodge, Ford, and truck together, and all left at the same moment! Already, many of the campers are hoping that they may meet again at a reunion at Christmas.

Our three friends from Latin America, George, Jim and Luis, added a great deal to the experience of the summer. It was interesting to see the way in which they became an integral part of the group in spite of language difficulties. In play, music, work, devotions, we came to feel a sense of oneness with them; verbal communication was no insurmountable barrier. They were all good workers, cheerful, willing and able.

This is an unusually fine group of young people and we are grateful to have had the privilege of working with them. It was for us one of the finest experiences we have known and it suggested a new pattern of living that should definitely enrich life, if we can translate it into our ordinary day by day living.



*Henry Stovall and
John Scott Overton
plan the week's work.*



Federation farmers are taught resourcefulness. They cut and use the corn stock as well as the grain. A home made shock carrier; substitute horse power for "main strength."

THE ASHEVILLE FARMERS' FEDERATION

The Farmers' Federation Cooperative of Asheville, N. C., recently celebrated its 23rd birthday. Total sales are running at a rate of about \$3,500,000 per year. More than \$3,000,000 of this goes back to the farmer members. There is no profit gained by anyone but the farmers. After sales expenses are paid, profits are returned as saving dividends as in all cooperative enterprises, excepting only such sums as the members vote for education in cooperative techniques and for improvement experiments. Thus all the profits that ordinarily go to the middleman return to the producer. On the average the American farmer has been receiving for his produce about one-half what the consumer pays for it.

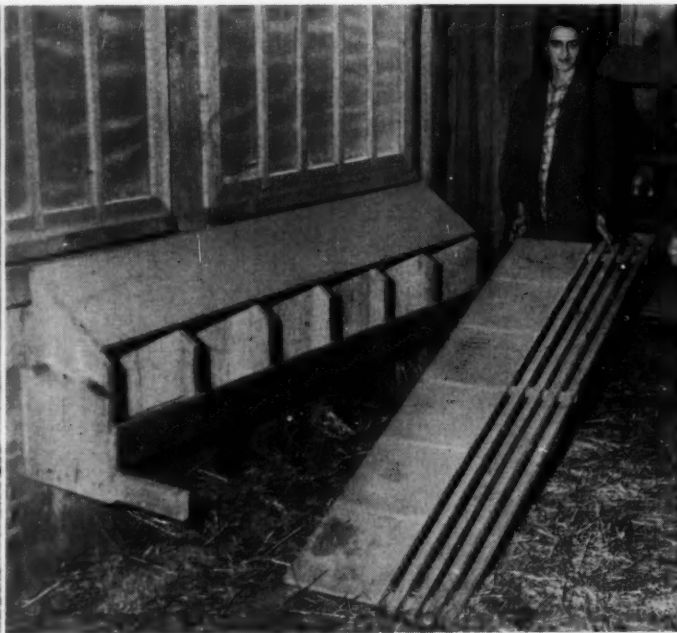
A broad program for improvement in methods of farming, marketing and stock breeding is carried on. There are 22 warehouses scattered over western North Carolina where produce is gathered for shipment and sale, and where material and farm machinery are stored.

An example of what these North Carolina farmers are doing for themselves under the able and inspiring leadership of Dr. James G. K. McClure, can be found in their program of education in the rearing of chickens. No single "side line" can be made more profitable to the mountain or small farm operator, providing it is done scientifically and with expert cooperative marketing. The Federation has provided incubators with a total capacity of close to a half million eggs and every egg that goes into them must be from a hen with a record of at least 250 eggs a year. Out of them come, in round numbers, more than 1,000,000 baby chicks per year. Broilers are the fastest growing meat producers known, and selected eggs bring the highest prices. One hundred and twelve producers under this program averaged sales of \$135 per month in 1943.

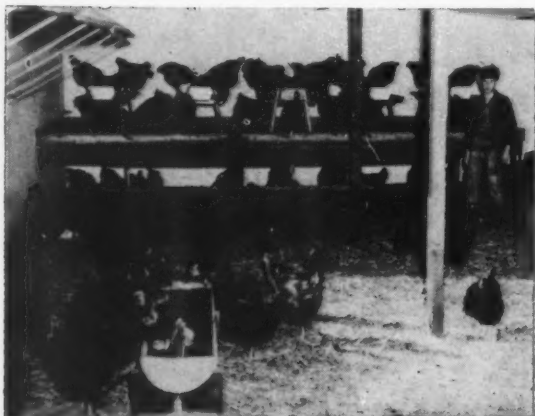
Dr. McClure came to the mountains a quarter of a century ago, a victim of tuberculosis. As a minister, he found churches poor because of the low incomes of the members. His interest is religious rather than economic, but finding that poor incomes make for poor homes, schools and churches, he tackled the church problem through farmer cooperation. It is still religious in its motivation. The Lord's Acre plan, developed by the Federation, now helping 3,000 churches, is a symbol of this fact.



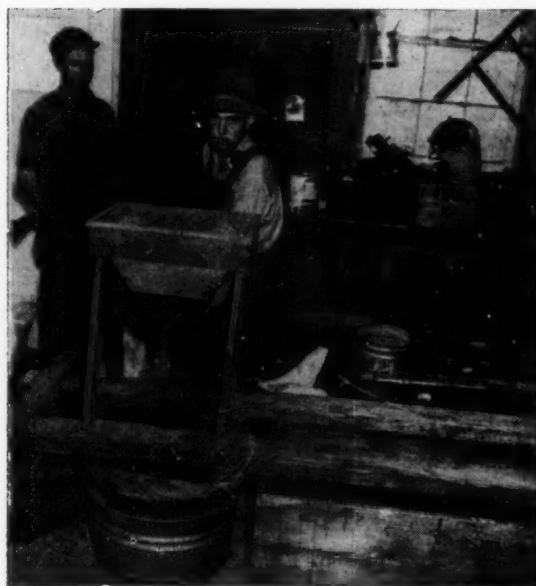
A home made lime spreader; constructed out of old automobile parts.



Home made nests; bottom pulls out for cleaning.



Elevated feeding trough for laying hens; saves waste of floor litter.



Home made seed cleaner; constructed out of an old oil blower, tin cans and wire mesh.

Books

TVA: DEMOCRACY ON THE MARCH by David E. Lilienthal. 248 pages. \$2.50. Harper & Brothers.

We agree with Henry Wallace that this is the most interesting and exciting book of many years. It tells of one of the greatest enterprises ever set on foot for the welfare of the common man. One could grow lyrical over what happens when electricity is piped into the home and on to the barn lot of a Southern farmer who lives in a small cottage on a small farm and has never had the blessing of good light or the magic help of electric power.

Ten years ago, when TVA was started, only one farm out of every hundred in Mississippi had electricity. A group met in the back room of a store in Corinth to organize an electric cooperative. One of the nation's most widely read magazines printed pictures of the types of farm homes that, quoth the author, could never afford electric power, let alone the equipment for kitchen, laundry, and barn yard to use it. Today several hundred of those homes have light and power and the sale of farm equipment to utilize it was phenomenal. Alcorn County was paying 5.37c per kilowatt hour for its "juice" and few could afford it; today it is paying one-third that sum and the county is a network of power lines. This story is not told in Mr. Lilienthal's book but it, along with a lot of others, is in my clippings.

But Mr. Lilienthal does tell the story of 30,000,000 cubic yards of earth and rock removed from river bottoms just to prepare the foundations for the dams, now nearing a score, and the pouring of concrete for them that exceeded that for the Panama Canal, twelve times the bulk of the great pyramids of Egypt and ten times that of the Grand Coulee, the largest structure ever reared by the hand of man. They harnessed a great river from the foot of the mountains where is the largest annual rainfall in the nation, store its waters against summer drouth and spring floods, put it through turbine after turbine along 600 miles of fall and produce today almost one-half as much energy as did all the electric power systems of the nation in World War One; and 85% of it goes into production to arm our forces in World War Two.

The story of what is being done for the 4,500,000 people of the Tennessee Valley is thrilling. But the

author devotes less of his book to it than he does to the blue print of things that lie beyond cheap electric power, flood control and water transportation. Those primary things would make a book themselves, but he is quite as much interested in the socio-economic contribution that is being made. There is the phosphate program; with the development of a concentrated form of this soil renewing agent, 32,000 farmers are today conducting demonstrations of its use, along with other improvements modern agricultural science brings into play, to double and treble their income. Machinery for the small farm, such as the thresher here shown, community dehydrators and freezing processes, meat curing techniques, and many other devices adapted to the use of the small farmer have been created. At Norris, the model town named after the father of TVA, is a ceramics laboratory that has developed processes for the utilization of clays found in the area. Many other things that are innovations have been done, such as an enterprise devoted solely to the welfare of the people alone can do. On the morrow electric power will have paid for all of them, as well as repaying the cost of dams and turbines; once that is done electricity will become, as President Roosevelt envisioned when he inaugurated the great enterprise "as cheap as water."

But Mr. Lilienthal devotes more of his book to less material things than he does to these things of such enormous material value. He talks about the "Seamless Web" of land, water and men, the unity of all things that, while material at base may become spiritual and promote both democracy and human welfare in many ways. He finds in TVA's decentralized administration a democratic way for government without centralized power and bureaucracy; in its labor policies the promise of ways and means to organize great material projects through cooperation of labor and capital; in making blue prints for a whole valley, based on its water power, a model for that planning a modern civilization must adopt in this day of radio and airplane; in the gearing in of local, state and federal governments for a common good an easing of friction in our political organization; in the average citizen's understanding of experts and the experts needing to convince the com-

mon citizen of the worth of his work a new era in production and in the development of economic democracy.

It is this "Democracy On The March" that interests the director of this great socializing enterprise even more than its material contributions. It is an odyssey of democratization, but the big thrill is the lyric of a humble country cottage lighted for the first time in all the milleniums and the burden of the farmer and his wife lifted by the eerie magic of this invisible wizard. Then the vision of all our rivers harnessed for such power, turning darkness into light, lifting the burdens of the humble, writing Ichabod over the palatial doorways of dollar profit for those who turned non-competitive utilities into dollars while millions were denied the common good—electricity as cheap as water—and in it all creating cooperative enterprise.

WHITE AND NEGRO SPIRITUALS by George Pullen Jackson (J. J. Augustin, New York, 1944, \$5.50)

This is the fourth, and presumably final, volume of a study in United States musical folklore that has been full of sensational discoveries. Dr. Jackson has had the rare luck to come upon one of those keystones to the understanding of a subject such as scholars dream about. He has uncovered a vast body of religious folksong still in print and in current usage among the white population of this country. His penetrating analysis of this material has clarified the whole question of America's musical resources and made it possible henceforth to classify these with some completeness. It has also rendered it impossible for any informed person ever again to take the United States, with our racial musical resources and our instinct for preserving them alive, for a second-class musical power.

Dr. Jackson's findings include the following:

All the early settlers brought songs with them.

Most of the latter, excepting those of British Isles origin, passed out of use as the languages in which they were sung gave way to English.

British folksongs of jiggy rhythm were the musical carriers of the Revival movement that started around 1800 in Kentucky and spread rapidly over the English-speaking world.

At about the same time books of traditional tunes with sacred words began to appear, as if a more conservative element among our rural popu-

lation were desirous of preserving a precious heritage of modal melody from, on the one hand, being wiped out of existence through the spread of the "modern," or major-and-minor, harmonic style and, on the other, being literally "sung to pieces" in camp meetings.

The publication of such collections, in the shape-notes of the fa-sol-la system, has continued to this day, though it has remained for Dr. Jackson to identify their contents as authentic and ancient folksong. "White spirituals" is the name he gives to these melodies. He has analyzed and catalogued in two of his previous volumes 550 of them.

Negro spirituals, of which some 900 different ones are already collected, are similar in style and construction to their white models and subsequent to these in appearance. One-third of these have already been identified as copies, or slight transformation of white originals. The present volume contains a comparative catalogue (with words and music) of 116 spiritual songs, the Negro versions being collated on opposite pages along with their previously known and published white originals from the British Isles.

The ethnic integrity of American folk music will be surprising news to many who have long held to the melting-pot theory of American life. There are probably a few French and a few Spanish tunes that have attained currency here beyond the confines of the regions where those languages are still spoken, but they are very few. Even German songs are rare among our non-German-speaking folk.

Secular origins for religious melody are, of course, as common here as anywhere else. The American dissenters did exactly what medieval Catholics and the Lutheran Reformationists had done. In Dr. Jackson's story, "the religious folk did not confine themselves in their tune selection to any particular type of secular song . . . The pioneer songsters borrowed indiscriminately from the English, Irish, Manx, Welsh, and Scotch. They took over everything they liked whether its song text had been of love, war, homesickness, piracy, robbery, murder, or lament for the dead. They adopted even large numbers of fiddle and pipe tunes—marches, reels, jigs and hornpipes. But even though the American religious folk were not concerned as to the type of worldliness their favorite tunes had been steeped in, those airs had to be died-

in-the-wool British . . . *All the known tunes adopted by American religious folk from sources other than British throughout the two-hundred-year period under consideration could be counted on the fingers of one hand.*"

The carriers of this great folksong movement from the British Isles to America and from New England to the South and the Middle West were not, as is commonly believed, the Methodists but chiefly the Baptists, though everybody eventually took part in it under the influences, first, of the Spiritual Revival of the early nineteenth century and later of the millennialist wave that flourished in the 1840's. John Wesley himself, the founder of Methodism, was opposed to it.

"White and Negro Spirituals" tells one of the most fascinating stories in the world, that of the secret, or non-official, music life of this country. It would seem that this is all bound up with religious dissent. It includes as much dissent from official America as from official Europe. It is based on the privilege of every man to praise God, as well as to court a damsel, with songs of his own choosing. For two hundred years it has refused institutional mediation in culture, as it has denied the necessity of institutional mediation for salvation. As a result, we have a body of British song that has survived the efforts of churches, of states and of schools—for all have tried—to kill it. As a further result, we have a musical life of high creative energy. It is characteristic of our history that that life should be still today more vigorous and more authentic in rural regions and among the economically submerged than among those of us who are constantly subjected to the standardizing influences of radio, of the public-school system and of socialized religion.

VIRGIL THOMPSON

(Editor's note: This review of Dr. George Pullen Jackson's fourth study of United States musical folklore by Mr. Virgil Thomson appeared in the New York Herald-Tribune on March 12, 1944. Mr. Thomson, who is an authority on these matters, asserts that the author "has clarified the whole question of America's musical resources.")

STRANGE FRUIT by Lillian Smith. 371 pages. Reynal and Hitchcock. \$2.75.

This is the first novel by Lillian Smith, Editor of The South Today. The publication of 200,000

copies in the first few months, negotiations for movie rights and a Broadway play tell something of its reception. Lillian Smith is, in the judgment of this reviewer, one of the most brilliant women in the nation and by far the most courageous one in the South. She is a Southern woman of old and respected family—as southern as corn pone or Palmetos—yet no one, North or South, more fearlessly diagnoses Southern social maladies, penetrates more deeply into the chiefest of all—the race question—or dares to expose its morbid fallacies more courageously.

Some readers will object to certain ultra-realisms in the writing and believe, with this reviewer, that all could have been told without them, but no one except those afflicted with racial prejudice will object to the stark portrayal of what happens to both black and white, and especially to black, under the superior—inferior racial code. Many characters play their part in the scenario but the heart of it all is the story of two families—black and white—in a small Georgia town. They live side by side and the essentials of their lives in proximity will not be denied, though the social code demands that one walk above and the other below the color line. So there is a denial of ordinary human rights to the one and a mental and moral attrition in the other because of a code that forbids the acceptance of the Golden Rule.

The author plays fair: Against the barbaric horrors of the lynching of an innocent Negro is the delinquent of an influential citizen of good-will, into whose ears an educated Negro physician, breaking down after a life of benevolence to the colored and subservience to the white, pours out his bitter grief. But we will not tell the story, for any briefing of it does it violence. Reading it is a *must* to all who would see the tragedy of racial prejudice and the cast system it enforces.

TAPS FOR PRIVATE TUSSIE, by Jesse Stuart—Another Viewpoint.

In our last issue a very laudatory review of "Taps for Private Tussie" appeared. Many mountain workers objected to it. So we asked Don West, mountain poet and teacher to give us the viewpoint of one who was born and educated in and is giving his life to mountain folk.

TAPS FOR PRIVATE TUSSIE is a book of the kind,

among others, that paints the traditional vicious picture of the Southern mountaineer and poor whites as lazy, "shiftless" individuals, with numerous progeny, marrying and inter-marrying, and illiterate if not moronic.

It has been highly praised as a Book of the Month selection, etc. The fly leaf blurb paints Jesse Stuart as a mountain boy who wrote sonnets on a white-oak chip while waiting for his mule to turn at the end of a furrow. But blurb writers and literary critics don't always cling to historical facts.

Read L'il Abner, Hambone, Donald Duck—and, yes Hitler on the "International Jew." If L'il Abner is a fair portrait of mountain people, if Hambone truly characterizes the Negro, if Donald Duck is a real picture of Duckdom, and if the Nazi tale about the Jew is true—then TAPS FOR PRIVATE TUSSIE is a realistic, honest picture of the Southern mountaineer.

I was *born and raised* in the Southern mountains, and know more about them than nearly anything else. I've lived and worked on Troublesome Creek in Kentucky where "Left Hand Fork" and "Right Hand Fork" used to be the only roads we had to Mill Creek Church and across to Caney.

There was a time when I could say if there is a pig trail in the eastern Kentucky mountains that I wasn't acquainted with it must have been made by a new breed of tush hog—maybe like the characters in TAPS FOR PRIVATE TUSSIE—for I never hit the trail of any of the "Tussies." I've lived for weeks at a time tramping the trails of eastern Kentucky, spending the night at some stranger's cabin whenever dusk came down. And I've never yet met a "Tussie." I've lived and traveled extensively through the Southern mountains—Virginia, Tennessee, North Carolina, Georgia, Arkansas—and, strangely enough, in none of these states did I run across any "Tussies." The reason is, of course, as L'il Abner might say, "mainly because thar jist ain't no sich animals." They are the curious invention of the lucrative imagination of Jesse Stuart. They are just the sort of "no count" mountain "white trash" characters that a lot of people have been led to imagine us to be.

The author has much "fun" out of the deception practiced on home relief administration. Is it a subtle dig at the administration's efforts to relieve the needy in the dark days of the depression? We are given the impression that "relief" depended en-

tirely upon the way one voted. We are further led to believe that the only objective of the mountain characters—and there are dozens of them who flit through the pages—making up the Tussie families with their numerous progeny—is to get through life with as little toil as possible and to lie basking and drowsing in the sun, with liquor, dancing, love-making at night, and in the day time drowsing laziness, broken only now and then by a trip to the relief station for more free grub. In the home relief depression era, which seems to be the one covered by Stuart's book—though he does have Private Tussie in World War II—this type of individual would appear from the pages to have devoted most of his scant supply of energy to "working" the government via the dole to provide a living for him. In this he displays a shrewdness which, I presume, is supposed to enhance his other "quaint" characteristics.

Anyone acquainted with the real mountain people knows they are just plain, good, friendly, home-loving, neighborly, hard-working folk. They have to work hard to dig a living from their rugged hillside patches. Their's has been a lot of much hardship and scant opportunity. No one who respects human dignity will make fun, even of the individual lives that may be warped and twisted by such circumstances. Their patriotism is as good as any in America. They have proven it in every national crisis.

Any writing which tends to sow sectional or group prejudice, or to create a superior or inferior feeling or attitude of one group or section as over against another, can only be a disservice to the fight against reaction and Hitlerism. TAPS FOR PRIVATE TUSSIE is such a book.

Don L. West

RACE AND RUMORS OF RACE. By Howard W. Odum. University of North Carolina Press, Chapel Hill. 245 pp., \$2.00.

Rumor has played no unimportant part in impeding the war effort, in slowing down production of war materials, in inciting violence and bloodshed and in general contributing to confusion at a time when national unity is so urgently needed. How serious this multiplicity of rumor and myth has become may best be judged by reading this volume.

In presenting a fair sampling of these hidden bugaboos for cool consideration, Dr. Odum has rendered a service of real importance which is not

impaired by the fact that the last section of the book dealing with overall solutions of the race problem is disappointing and sterile.

Under the head of what has been done, there is scant mention of anything but the series of conferences leading to the organization of the Southern Regional Conference.

There is no recognition of the significance of the rapid growth of the southern labor movement. The fight of the NAACP for equalization of teachers' salaries, the FEPC, and the courageous work of Lillian Smith and Paula Snelling in that excellent magazine *The South Today* are not mentioned.

The Southern Conference for Human Welfare is dismissed with the remark that its "genesis" was outside the South, and its methods follow the patterns of "emotional reform organizations."

The section entitled "The Way Out And The Way On" begins by asserting the need for a "clear-cut picture," a "singleness of purpose toward major objectives." We are promised something "definite" and "positive." The promise is never fulfilled.

Dr. Odum writes in brave language about Democracy and "a new declaration of American principles," about American Christianity and "the search for the new faith of fellowship." The reader looks in vain for a plain statement of what these abstract generalizations mean in the present situation in terms of concrete issues.

Following these fine phrases we expect to find an exposition of the contradiction between Democracy and segregation, between Christian Brotherhood and all forms of discrimination. Instead we are warned of the danger of "substituting immature moralisms for the reality of analysis and strategy for enduring progress."

James Dombrowski; *Executive Secretary of the Southern Conference for Human Welfare.*

Two anthropologists of the finest repute, wrote a little pamphlet called "THE RACES OF MANKIND." The authors are Ruth Benedict and Gene Weltfish. It is reported that recently the Army, after purchasing 50,000 copies of this pamphlet, withdrew it from circulation among the soldiers upon the demand of Southern members of Congress. We cannot vouch for the responsibility of the Southern members of Congress, but it was withdrawn. Now the CIO is purchasing thousands of copies for circulation among their own leaders and to such mem-

bers of the military service as they are able to reach. It is a scientific, objective and wholly impartial study of the races of mankind and nothing better has been put into print within the same limits. The authors are professors of anthropology in Columbia University and of high scientific reputation. (Public Affairs Committee, 30 Rockefeller Plaza, New York, 10c.)

Readers can well ask themselves the question whether Americans, by and large, are not practicing identically the same theory of superior races as Hitler teaches regarding the German people. And while we do not resort to mass conquests with the murder of millions, we do resort to prejudice, making the Negro a cast, denying other people full American citizenship and opportunity. We need to ask ourselves whether, with two-thirds of the human race colored, we may not beget for our children or for their children another world holocaust of fire, famine and death by the colored races rising against the whites if they cling to the Hitlerian theories of racial superiority.

"RURAL CASEWORK SERVICES," by Marjorie J. Smith, Family Welfare Association of America, 122 E. 22nd Street, New York, price 50c.

This is a very useful hand-book and manual of instruction setting forth by the case study method the principles of rural case work. It would be valuable to mountain workers who are interested in personal case work with the people under their care.

Friendship Press, the publication arm of the Missionary Education Movement, continues to put out readable, informing and useful books upon missionary problems. Two of the latest relate, one to the foreign and the other to home missions.

"WEST OF THE DATE LINE," by Constance M. Hallock, magazine size (8½x11), 63 pages, 50c, illustrated by many pictures and several maps.

This is the story of missions in the South Pacific where our boys are now fighting and a center of interest to all Americans. Some of us remember that when the Spanish-American war broke out we discovered the Philippines. We are now discovering many of the multitudinous islands of the South Pacific. Here is the story of their many people and their picturesque life, illustrated with photographs as well as word pictures. Interlarded is the story of missions and what they have

done for these people who, when they were discovered were savages, many of them cannibals, and all of them untouched by civilization. We read of a lost battalion becoming Christians because of the treatment accorded them in a Christian village, of some soldiers beleaguered in the jungle attending a religious service and given communion by people whose ancestors a generation or two ago would have perhaps feared their coming, might have murdered them and even celebrated their conquest with a feast on "long pig." It is a thrilling story as are most of the pioneer missionary histories.

The Home Missionary volume is entitled "THE INDIAN IN AMERICAN LIFE," by G. G. G. Linquist, with the cooperation of three specialists with wide experience in Indian affairs. 180 pages, with an enfolded lap showing all-Indian reservations. In cloth, \$1.00, paper, 60c.

It discusses the cultural background, the Indian-White relations, educational development, the new

life on the trails, the Indian's part in today's and tomorrow's life. Dr. Mark A. Dawber, in his foreword, reminds us that we should be concerned not merely with the 400,000 Indians under the American flag, but with the 25,000,000 in the Americas. He commends the work that has been done by the religious bodies and especially the inter-denominational enterprises, but says: "The time is now ripe for drastic readjustment." He thinks the time has come to release the American Indian from our wardship and give him full participation in our common life. He says: "The time is long overdue for us to get away from the sentimental and romantic and to think in terms of the realistic. The Indian is prepared or is preparing to take his place in American life. He has already demonstrated his capacity to accept equal responsibility in all realms of professional, vocational, industrial and business interests." This book is authentic and informing.

Wood Carving at Brasstown

Whittle, whittle all day long,
Whittle, with a happy song:
Bit by bit we take them down
From apple tree so hard and sound.

Fashion with a knife the block;
Oh, it wouldn't do to stop
'Til at last the work's complete,
Shavings round us in a heap.

Thrilling is the work by hand,
Done to fill the world's demand.
All impressions from the mind,
In these carvings you will find.

Takes our minds from worldly care
While we carve an Angel fair,
Fills us with a thought divine,
Makes us want to be more kind.

Then the carving of the Child,
On it meditate awhile:
Worthy of the best of skill,
Fashioned with a tender will,

Carved from best of holly tree,
Oh, may it then a symbol be—
The wood so white,
The Child so pure.

To carve a cat to show content,
To me, that is a day well spent.
To carve a curve with patient care,
For some to see the labor there.

To carve a birdie on a rock,
Pausing in flight to a high tree top,
Makes me think, oh lovely thing,
She's looking for a place to sing.

One by one my blocks take shape.
Then I hardly dare to wait
For the comment of my friends
When they see where whittling ends.

Shavings, shavings all around,
Sweep them up in one great mound;
On the table now we see
Lines and curves where once were these.

Hope Caler Brown, Carver

Hymn of The Soil

Song plate by the Cooperative Community Recreation Service, Delaware, Ohio.



We plant the seed in the field prepared
and He sends the sunshine and rain;
We work together as partners should;
that each needs the other is plain.
We all know the law of the harvest sure,
that man reaps whate'er he may sow;
Let's use good seed—plant, or thought, or deed—
and the Father will make it grow.

We stir the soil 'neath the summer sun,
as Truth stirs the conscience of man,
Else worthless weeds take what good life needs,
as sin turns a life from God's plan.
The increase is always the gift of Him
who makes both the fruit and the flower;
As plants seek light, we must do the right
if we'd share the Creator's power.

We bring the bounteous harvest home
from orchard and garden and field;
Our hearts o'erflow with Thanksgiving joy
for all that the good earth doth yield.
We face the long winter of life with faith,
for He hath supplied ev'ry need;
They who are near Him need never fear Him,
for He is the Lord, indeed.

ORRIN L. KEENER

DEVOUT PRAYER

(From an old Scotchman's Journal)

Bless a' the Macdonalds an' a' the Macdonalds'
childer, their sons' sons an' their daughters' daugh-
ters for a thousand years yet to come.

Be gracious an send doon mountains o' snuff an'
rivers o' whuskey, the very best o' whuskey. An'
Lord, send doon swords an' pistols, an' daggers,
as monie as the sands on the seashore to kill a'
the Grants, an' the Stewarts, an' the Macphersons.

An' O Lord, bless the wee coo an' make it a

big coo, an' O Lord, bless the wee suckling an'
make it a grand boar.

An' O Lord, bless the wee bairns,—you Lockie
an' Rosie an' Maggie an' you Florrie.

An' O Lord, build up a great wall between us
an' the Irish, an' put broken bottles on the top so
they canna come oe'r.

An' O Lord, if ye hae onything gude to gie,
dinna gie it ta the Irish, but gie it ta your chosen
people, the Scotch.

Glorious ye are forevermore! Amen!

The Council at Work

THE MOUNTAIN FOLK FESTIVAL

FRANK H. SMITH

A decade has passed since I was given "marching orders" by Helen H. Dingman to undertake recreation in the Southern Highlands. When I see the vigor of our movement as illustrated in the recent Mountain Folk Festival, the dreams of those early days seem to have come true. The Conference recreation program was able to unite with the John C. Campbell Folk School and Pine Mountain Settlement School, which earlier had demonstrated the social and cultural values inherent in traditional song and dance.

With permission I wish to use the article in which I reported this year's Festival in *The Berea Citizen*, in order to give a picture of it to readers of *Mountain Life and Work*.

The ninth annual Mountain Folk Festival was held at Berea College, April 14-15, 1944. During the Festival there were heard many expressions of surprise that in these days of war so large and enthusiastic a group should appear on the campus.

From North Carolina, Tennessee, and Kentucky, over 180 leaders and dancers participated in the various events. The capacity crowd that thronged Seabury Gymnasium to watch the dancing on Saturday night in spite of a social dance and a movie by way of counter attractions, was likewise surprising. Both of these facts bear testimony to the vitality of the recreation movement in the Southern Highlands.

The sessions on Saturday under the direction of Marie Marvel were devoted to group singing, puppet shows, and instrumental music.

Mr. Sherman Cook again delighted the Festival crowd with his artistic playing of the dulcimer; Gertrude Cheney and other Bereans, besides several of the visitors to the campus from New York, Ohio, North Carolina and Kentucky, played dance tunes and folk melodies on recorders and shepherds' pipes. Hindman and Pine Mountain Schools contributed interesting versions of mountain ballads. Fanny McClelland and others from the John C. Campbell Folk School, assisted by Frank Smith, gave a lively puppet show, which delighted a group of children as well as the Festival folks. The subject of the puppet show was one of the "Jack Tales" from Richard Chase's recent collection.

The outstanding event of the Festival was the "Open Evening" on Saturday night. The program was well planned and acceptably presented. It consisted of American, English, and Scandinavian dances and singing games. In the opening number, Gisburn Processional, 83 couples entered carrying red-bud, dogwood, and green branches. This was followed in concentric circles by Captain Jinks and Roselel. A rich variety of dances followed, including the graceful 'Bacca Pipes, and Askham Richard Sword Dance. The dancing was good and interesting but above all was a demonstration of wholesome fun.

In conclusion I am quoting a remarkable letter Edwin Michael Hoffman wrote for the same April 20 issue of *The Berea Citizen*.

Editor of *The Citizen*:

Two weeks ago last Saturday night I saw my third performance of the Monte Carlo Ballet (with the Cincinnati Symphony) that vies with the Ballet Russe for the "topnotcher" ballet anywhere in the world, right now; last Saturday night I saw the closing dances of the Berea Folk Festival. I realize I'm no critic of the art of the dance, but in all soberness I will take my stand that the Berea Folk Festival is as significant—if not more so—in its essential value to American culture than the Monte Carlo Ballet.

It would help many a soul who may feel a bit faint hearted about certain decadent tendencies that are at work in popular attitudes toward various forms of art—could they have seen these 150 souls last Saturday night as they danced these folk dances. Boys and girls in their teens—with grace, beauty, and filled with the joy of living, older men and women, grayheaded folks, one man, at least, in uniform, and smaller youngsters who were still just "kids"—all of them dancing with ease, and now and then that touch of peculiar "rustic swing" that is as characteristic of our American culture and as beautiful in its place as any Russian folk dance with its Cossack squat dancing. I say it was an inspiration to see this all. I think it unfortunate that it is not passed on to a larger group who too would find in it inspiration to know that such art still lives and grows among typical and fine American youth in this day.

REPORT OF EXECUTIVE SECRETARY,

ALVA W. TAYLOR

REGIONAL CONFERENCES: We held three Regional Conferences with a total attendance of 100 and helped in the Opportunity School at Berea. The attendance there was smaller but the interest never greater. Travel limitations made it necessary to emphasize correspondence and MOUNTAIN LIFE AND WORK. Total stamped mailings ran considerably over 3,000. Memberships continue fairly stable with a small falling off in out-of-mountain areas due doubtless to taxes and war causes. These have been compensated by new memberships and subscriptions in the mountain area. Discussion at the Regional Conferences centered largely on meeting war conditions and on health, on cooperation and on the School Lunch Program to meet the crying malnutrition of children.

RECREATION: Our projects for Health and Recreation are in a healthy condition. Miss Marvel's work continues to meet with enthusiasm and she has been kept busy. Her schedule is full for the spring. Kappa Delta Phi will continue its contribution of \$800.00 and Save The Children Federation to underwrite up to \$600.00. Centers receiving her work were asked to pay expenses of travel and entertainment and as nearly as possible \$20.00 per week toward salary. An increasing number did so. Two articles on recreation were written for the Sorority magazine.

HEALTH: The \$335.00 given us by Sigma Phi Gamma to administer for the improvement of children's health was used in Clay and Leslie Counties, Kentucky. \$416.00 was procured locally to meet our offer to help. More than 1,100 children received over 4,300 dental corrections through the use of a dental trailer. Some 30 had had eyes cared for and there were several tonsilectomies. The Sorority is so well pleased that they have pledged \$500.00 for the coming year. They also allocated \$1,000 to a score or more of our mountain centers, copies of reports upon which are sent to us.

COOPERATIVE EDUCATION: The Cooperative Educational Project has received all the attention that time, funds and inhibited travel permitted. One special number of MOUNTAIN LIFE AND WORK was devoted to it with a considerable number of extra copies used. The Cooperative Lea-

gue put 500 of their illustrated Centennial picture issue at our disposal and will do likewise with other numbers. I visited a community in Northeast Georgia and lent a hand to the energizing of three new Coops, besides speaking at a number of centers and leading discussions of Coops at the Opportunity School.

THE MAGAZINE: MOUNTAIN LIFE AND WORK has received the largest number of subscriptions, both new and renewals, since issuing the special illustrated Autumn number, of any like period in the 27 months I have edited it. The regular mailing list holds its own at around the 500 mark. The Russell Sage Foundation continues its support and accords us approval of its quality. Readers will have noted its increased emphasis on the social and economic conditions in the mountains. This is a preface to the report of the Committee on Future Program and to the main theme of the annual meeting.

FINANCES: Finances hold up very well. Loss of the Robinson Fund contribution has been retrieved through new contributions. There were 58 contributions of over and above the \$2.00 individual membership fee running from \$5.00 to \$500.00, \$800.00 and \$900.00 and those of Home Missions Boards running from \$50.00 up to \$150.00. We have prepared a card index of contributions over the three years of 1941-42-43 for use of the new Finance Committee and for regular office promotion.

It is interesting to note the following comparative end of the year balances, given in round numbers: 1940—\$703.00; 1941—\$1530.00; 1942—\$1,000; 1943—\$1906.00.

If the reader would know more of what the author of "Strange Fruit," is writing upon Southern problems he would do well to write the Council for Social Action of the Congregational-Christian Churches, 289 Fourth Avenue, New York, for a pamphlet she has written on "Humans in Bondage." (15c). Also subscribe for THE NEW SOUTH, which she edits at Clayton, Georgia, \$1.00 per year).

REPORT ON RECREATION

MARIE MARVEL, *Itinerant Recreation Leader*

It would be a physical impossibility for a single worker to reach in one year all of the communities in our Southern Highlands that are working in this field of cooperative play. Communities work quietly along; then as local leadership changes or new situations arise they turn to the Conference for fresh guidance and counsel. It is this type of self help that we feel is the strength of our program.

Repeatedly, I am asked, "But after your special week of work with a community, what happens then?" That is a fair question. Unless we can find and train able people in each community so that activities proceed under local guidance we have failed. To be sure it may take several visits to nurture that group but unless we can see a cooperative spirit on the part of the community to continue recreational activities regularly we do not propose to fill up our schedule with isolated bits of entertainment.

As a matter of record following is a list of centers and communities visited during the past year:

Kentucky

Sue Bennett College, London.
Erie School, Olive Hill.
Stinnett School, Leslie County.
Stuart Robinson School, Letcher County.
Hyden High School, Leslie County.
Red Bird Settlement, Bell County.

Work with Save the Children representatives in Breathitt and Perry Counties.

Tennessee

Work with Save the Children Federation representatives in Greene, Monroe and Overton Counties.
Alpine Rural Life Center.

North Carolina

Warren Wilson College, Swannanoa.

The regional festival held Nov. 6th at the John C. Campbell Folk School brought together some one hundred young people for a half day of fun and fellowship. Representatives were from the Folk School and Robbinsville in N. C. and Rabun Gap, Young Harris and Hiwassee, Ga.

South Carolina

Tamassee D. A. R. School, Oconee County.

Georgia

Rabun Gap-Nacoochee School.

Alabama

Kate Duncan Smith D. A. R. School, Marshall County.

Virginia

Work with Save the Children Federation representatives in Wise and Dickinson Counties.

West Virginia

Presbyterian Young Peoples Conference, Lewisburg, Greenbrier County.

Missouri

Shannondale Community Center, Gladden, Mo.—in the Ozarks.

Our recreation movement in the Southern Highlands has been characterized by its emphasis on simple cooperative folk play—chiefly folk games and songs. It has been the kind of play that requires a minimum or no equipment at all save space, people and hearty voices to sing. Good humor and appreciation of one's fellows naturally follow such participation.

A close bond of fellowship among the leaders of our area has grown through the years which stems from three main events of the year—the Mountain Folk Festival and Christmas Country Dance school held at Berea each year and the Short Course for recreation leaders held each June at the John C. Campbell Folk School.

Our Christmas Leadership School registration exceed our highest hopes. There was a total of 30 enrolled, of which number nine mountain centers were represented. In all fairness I must say that I gave little encouragement when plans were first discussed so I pause to pay tribute to the optimism of Frank Smith and Dr. Taylor.

The number of calls that we receive asking us to recommend leaders in this field of folk recreation is increasing steadily. We are glad that our Recreation Committee is considering a plan to provide scholarships for our Leadership schools that more young people of our area may be encouraged to take special training in the field.

During the ten years of our itinerant recreation service five leaders have served the Conference. Viewed casually our work may appear unrelated. Yet through all, past and present, there has been a common purpose of helping individuals grow through happy play experiences into mutually helpful citizens.

Short Courses

WORK CAMP AND SEMINAR FOR RURAL MINISTERS

(Sponsored by the Board of National Missions
(Presbyterian))

Alpine, Overton County, Tennessee

August 1-15, 1944

PLACE OF MEETING: Alpine is about 30 miles northeast of Cookeville and 40 miles south of the Kentucky border. It has facilities of buildings, electric current, a farm with dairy, poultry, garden, etc., and an adjoining forest of 1,500 acres of land. The rural setting and the facilities of Alpine are favorable for the "Camp" which is being planned. Progressive thinkers and rural-minded folk of deep religious experiences will share in the leadership and fellowship of this camp.

PROGRAM: Four mornings of each week as many of the group as possible will major in a physical work enterprise of a public or semi-public character. Three or four of the afternoons each week the group will major in the consideration and discussion of subjects formally presented by members of the group, as for instance: **THE RURAL MIND; LAND AND ITS RELATION TO THE RURAL CHURCH; DEVELOPING LOCAL DISCUSSION GROUPS;** etc. Several evenings of the period will be devoted to the larger picture of

"**THE RURAL CHURCH IN THE NATIONAL LIFE.**" There will also be time for meditation, relaxation, games, craft work, and rest.

CAMP LIVING: It is hoped that the camp personnel will be organized on the rural family plan, every member of the family with appropriate responsibilities; so that the burdens are shared, and not too heavy work for anyone.

COST: It is planned to keep the cost at a minimum. Estimate of expense for the two weeks are for one person \$10; married couple \$15; families with children \$20. We expect to have a small fund to be administered by a committee of the camp to help equalize the travel cost for those who come some distance. More definite information on this will be furnished later.

Address communications to Rev. Bernard M. Taylor, Alpine, Tennessee.

Those who attended the first camp last year are unanimous in their enthusiasm for the type of program carried on and the help they received from the fellowship, the common work, and the sharing of ideas and plans.

PENLAND SCHOOL OF HANDICRAFTS

The members of the staff of the Penland School of Handicrafts, of Penland, North Carolina, have planned the program for this summer to meet as far as possible the needs of craftsmen preparing to do rehabilitation work. School opens June 15 and closes August 29.

Instruction will be given as usual in hand weaving, pottery and metal work, but there will be especial emphasis on techniques suitable for bed patients.

Much more will be offered in minor crafts than ever before, including the making of simple equipment for use in craft departments of hospitals and camps.

The greatest innovation of the summer will be a teacher-training course given in connection with the University of North Carolina, and conducted by Mr. James Tippet from July 21 to August 29. Stu-

dents taking this course will receive 3, 6 or 9 hours of college credit according to the number of hours of instruction elected.

If interested send for very attractive announcement. Address Penland School of Handicrafts, Penland, N. C.

Dr. Arthur E. Morgan, founder of Community Service, Inc., announces a **TEN-DAY CONFERENCE ON THE POSTWAR AMERICAN COMMUNITY**, to be held at Antioch College, Yellow Springs, Ohio, July 5th-15th.

The total cost of the Conference including room, board and tuition is \$30.00. Tuition alone is \$12.50. Single day tuition, \$1.75. Because dormitory space at Antioch College will be limited, reservations should be sent in early.

JOHN C. CAMPBELL FOLK SCHOOL, BRASSTOWN, N. C.

announce their short courses as follows:

This year, the fifteenth anniversary of the first Folk-School Short Course, two courses will be offered instead of one. Each course will cover a ten-day period; in this way we can reach a larger number of people than in the past.

The opening session of the first course will be Tuesday night, May 23rd. The closing session will be Thursday night, June 1st. Friday breakfast will be the last meal served. The same plan will be followed in the second course which opens Tuesday night, June 13th, and ends Friday morning, June 23rd. This is to avoid week-end travel.

Our plan last year to make the course a cooperative experiment as far as we were able proved so successful that we will follow the same lines this year. All are teachers as well as students, sharing in the discussions and in the teaching wherever possible. There will be folk-dance periods in the morning and a country dance party each night; time to sing and enjoy our own folk songs and learn something of their background, to carve, make puppets, play recorders (an ancient end-blown flute) and to discuss together some of our rural problems. This

year we are particularly interested to be of help to some of the teachers in the state rural schools, and are able to offer ten full scholarships for each course, preferably to teachers within a forty to fifty mile radius of Brasstown.

Because of the scarcity of labor all are asked to help with the work; it would not be possible to bring a group together if we did not do this. Then too, we believe that working and playing together make every one a part of the Folk-School family.

Simple cool dresses are advised for women. Rubber-soled shoes, with low or no heels, are essential for all. As we are in the country, flash lights are a great help. If a little swimming hole appeals, bring a bathing suit. If you are interested in carving we suggest you bring a good jack knife.

The total cost for the ten-day period will be \$20.00. Enrollment is limited to thirty-five for each course. In making application will you please send a \$2.00 registration fee. This will be credited to your account. If you must cancel will you notify us immediately as we usually have a waiting list and this year more interest has been shown than ever before.

MR. SONG CATCHER

A stranger man from far beyant
Has come to Glowrie Glen,
A wonder to the women folk,
A worry to the men.
No peddler with a shoulder pack,
No preacher with the Word,
No business of any kind,
So far as we have heard.

'A revenuer he may be,
A hunting down a still!"
The news up No-End Hollow goes
And climbs to Hangman Hill.
And foxy eyes are following
The outlander today,
Though no one fails to howdy him
In mountain manner way.

We give him bed and table room,
And bid him stay a spell,
For common kindness is the due
Of friend and foe as well.

But keeney glances go with him
And traipse along his track—
The spy who comes to Glowrie Glen
Will never more go back.

The outlander, has stayed with us
A year or night-about.
A wonder and a worry still
We haven't riddled out.
But some do say—and swear the tale
As true as God's Amen—
He's come a-seeking ballad songs,
The songs o'Glowrie Glen.

MAY JUSTUS

CRITIC

By wounding, acid words he strove to show
For all the world the blackness of his foe.
Yet in the vitriol with which he sketched,
His own dark-tainted heart and soul were etched.
—STANTON A. COBLENTZ.

We would dedicate this to Westbrook Pegler.

tion and by-laws will be mailed soon to all members, together with more detailed notes on the Asheville meeting and with a roster of the new officary.

Following adjournment of the Conference Guild members held A MEMORIAL SERVICE IN TRIBUTE TO MISS FRANCES LOUISA GOODRICH, who died on February 20th, 1944. Present at the service were those members of the Conference and the Southern Highland Handicraft Guild who had been her friends. Dr. Frank C. Foster read some delightful passages from her book "Mountain Homespun." Mrs. John C. Campbell and Miss Lucy C. Morgan spoke of their memories of her and in particular of her connection with the Conference and the Guild.

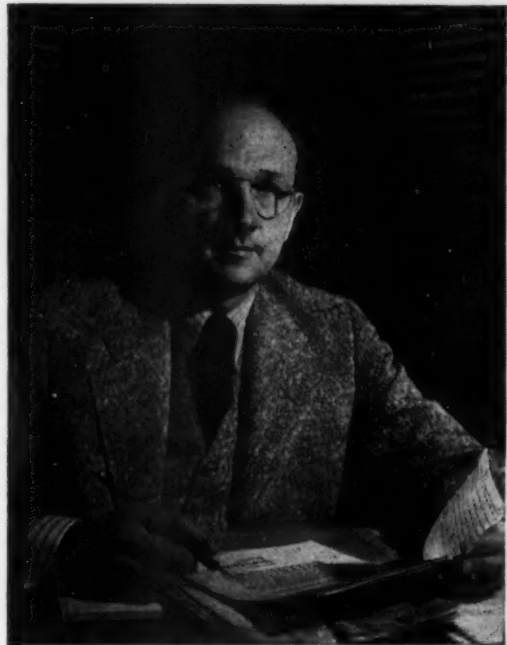
THE ANNUAL MEETING OF THE SOUTHERN HIGHLAND HANDICRAFT GUILD was held on the afternoon of March 9th. Members were pleased to hear a good report of their shop—Allanstand—which has moved back to its old location at 16 College Street, Asheville. It is more attractive than ever.

There was discussion on the "exploratory" study which is to be made jointly this year of those members of the Guild and Southern Highlanders, who wish to be studied, under the direction of Miss Marion Heard of the Art Department of the University of Tennessee. This study, made possible by a grant from the General Education Board, will attempt an evaluation of the present craft situation in the mountains as well as point out the problems and possible developments of the present and future.

The Guild, an informal unincorporated body, is growing and the time has come for change. After discussion a committee was appointed to prepare a possible charter on cooperative lines to be presented for consideration at the fall meeting. The hope was expressed that in incorporating as a Cooperative we would merely be legalizing the present spirit of the Guild.

There was much discussion concerning handicrafts and present-day conditions: ways by which members and the Guild itself could help returning veterans; the position of handicrafts under the Wage and Hour Law; and our relation and connections with other craft groups in the country.

Anyone present at the meeting had no doubt that the Guild is a wide-awake and alive group of craftsmen.



David E. Lilienthal

We celebrate TVA and its tenth anniversary. And we celebrate David Lilienthal whose superb executive ability has guided the greatest constructive enterprise ever accomplished by the hand of man in a like time. We celebrate his statesmanship in combining social engineering, economic Democracy and a decentralizing from bureaucratic centralization to regional and cooperative administration. We also celebrate President Roosevelt and Senator Norris who conceived the plan of harnessing a great river with its watershed into that unity of forces that Mr. Lilienthal calls "The Seamless Webb" to redeem a whole valley to better living through social as well as civil engineering. And we celebrate the Morgans—Dr. Arthur who did so much to fashion the pattern in the early days and Dr. Harcourt who has done so much to guide the social side of the engineering. Above all we celebrate the great good that electricity "as cheap as water" may bring to our mountain people.

When the boys come home and millions leave war production plants, W. P. A. will doubtless come back, for work is better than charity, and doubly so when it is done for public welfare.

SOUTHERN MOUNTAIN WORKERS'
CONFERENCE 1913

Changing our name from Conference to Council signifies an expansion of program and lends interest to the Minutes of the first meeting, inaugurating the movement.

The Conference was called to order by Dr. Richard Orme Flinn, pastor of the Church, who read the scriptures and prayer was offered by President Wilson of Maryville College. The Conference then elected as chairman, Dr. John E. White of Atlanta and as secretary Rev. Isaac Messler of McKee, Kentucky.

Dr. White outlined the object of the call and the objects to be sought.

On motion it was decided that the Conference should convene at 2:30 p.m.

The first speaker was Rev. W. E. Hudson, who spoke on the Geography and extent of the Mountain Problem. He estimated the population of the mountains to be at least 3,000,000, and emphasized the isolation of the people as one of the problems. The address was followed by questions and discussion.

Mr. John C. Campbell made an address on Survey of Facts, Forces, Workers, and Institutions. He emphasized the fact that it was impossible to generalize; that the population increased 10% between the years 1900 and 1910; that there were four births to one death in 1911 in the mountains of Kentucky; that 80% of the population live in communities of less than 1,000 inhabitants; that the Church schools should be saviours of communities as well as individuals; the great need of medical help; that the public school must be regarded by the Church school; that there were in 1911 at least 196 Church schools. A discussion followed.

The afternoon session was called to order by the Chairman. Dr. Gray was called upon and made a short address. Dr. White followed with a resume of the discussion of the morning.

Rev. J. R. Hunter led the discussion on the Day School, extent of such teaching, and future. The Chief obstacle confronting the school being the economic conditions. He advocated the community settlement idea as one means of meeting the problem. The Church schools should prepare teachers for the public schools.

Dr. Childs followed with a discussion on Normal

Schools, the extent and future. In the state school emphasis is placed upon the intellectual side, while the Church should emphasize the development of the personality and the spiritual as well as the intellectual. What should be the course of study in the Christian Normal School? Discussion followed.

Dr. Campbell led the discussion on Industrial teaching, importance and future. Miss Huntington presented the work done in Hindman. Dr. Frost spoke on the work done in Berea. Miss Stephenson gave an account of the work done in Asheville Normal School. Miss Goodrich spoke on the Alland Industries. Mr. Worthington told of what the farmer needed to be taught as the next step.

On motion by Dr. Frost, Dr. White, and Dr. Flinn were appointed a Committee with power to appoint other members, to arrange for a permanent organization. The Conference adjourned to meet at 10:00 a.m. on April 25, 1913.

President Frost delivered an address in the evening on The Mountains, The Assets and Liabilities.

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The Conference convened at 10:00 a.m. After singing a hymn, prayer was offered by Dr. John F. Purser of the city.

The Chairman gave a resume of Dr. Frost's address of the previous evening.

Dr. Masters opened the discussion: The Church in the Mountains. He was followed by several speakers.

The Conference endorsed a resolution offered by Dr. Frost that the Sage Foundation should be encouraged in its work in the mountains.

Dr. Warren Wilson spoke on the policy to be followed in developing the life of rural communities.

Rev. Derthick led the discussion on the Exceptional Mountain boy, his training for the Gospel ministry.

The report of the Committee on Organization was introduced and read. An amendment was made by Rev. Derthick that the place of meeting should be changed from Knoxville to Berea. A sub-amendment, was introduced, that the matter be referred to the Executive Committee. The last amendment was adopted. The report of the committee was adopted unanimously, as amended.

The Chairman was authorized to appoint a nominating committee of which he would be Chairman. He appointed Dr. Hunter and Dr. Hudson.

Meeting adjourned.
